The American Ecclesiastical Review

Vol. CXIII, No. 3 September, 1945

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Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price, currency: United States, $4.00; Canada, $4.50; Foreign, $5.00. 40 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, Box 20A, The Catholic University of America, Washington 17, D. C.

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The Catholic University of America Press

620 Michigan Avenue, N. E.

Washington 17, D. C.

A PAROCHIAL PLAN FOR CONVERTS

"The City of No Conversions!" This unholy title was given to various communities by Oriental Christians until some missionary removed that dubious distinction by an improved mission method. In America, we frequently encounter "The Parish of Few Conversions" and this situation might often be remedied by an improved parochial plan for converts.

It is, after all, the parochial clergy who actually receive converts into the Church. The activities of others are usually of a preliminary and introductory character. They remove prejudice, awaken interest, and implant the germ of truth. But it is our pastors and curates who, ordinarily, lead souls on to conviction and welcome them to their true spiritual home. Convert work is, eventually, a parochial responsibility, and this apostolate is destined to languish until it is established on a more systematic basis in all our parishes.

OUR ASSETS

To know your strength is always desirable. Not to be accurately aware of your resources is to be blind to your potential capacity and seriously handicapped in your efforts.

The primary source of our confidence in America's ultimate conversion lies in the supernatural order. Yet we might be more fully cognizant of our means for high achievement merely on the human level. In the United States, the Church numbers nearly fifteen thousand parishes, almost forty thousand priests, and upwards of twenty-five million layfolk. These enormous reserves make timidity and hesitancy inexcusable. The great missionary heroes of the Church were seldom favored in their work by the degree of organization we have attained. They had to forge the tools we already possess. A Paul or Xavier, estimating our power and the extent of our unfinished task, would cry out: "Do not remain on the defensive! You are strong! Take the initiative!"

Furthermore, our parishes are established among a people whose language we speak, whose culture we share, and with whom we enjoy numerous points of contact. If ignorance, bigotry and prejudice have not everywhere been dissipated, we do enjoy the good will of immense numbers of our fellow countrymen. Formerly, we

were more widely disliked, mistrusted, even persecuted. We were then a weak, poorly organized minority. Even then we were not without staunch admirers. What is more to the point, much of the seed we have been sowing for over a century has fallen on good ground. The work of our speakers, writers, and scholars; our institutions of charity and education; the achievement and solid virtue of countless priests, religious, and laity—all have had an inestimable and excellent effect on non-Catholics. Meanwhile, heaven has not ignored the Masses offered, the sacrifices and labors borne, and the prayers said for the conversion of this land.

In one way or another, and in varying degrees, we have won the esteem of many of our separated brethren. Many forces are at work attracting them to or repelling them from Catholicism, but even a conservative estimate would conclude that with many we enjoy a favorable balance. Within the confines of our parishes and accessible to the parochial clergy are a greater or lesser number of people who see something in the Church which elicits admiration. We have challenged their attention and have won their respect. What they see has not demonstrated the full cogency of the Catholic claim. But it has created a favorable disposition, one that may vary in different individuals from intermittent curiosity to profound concern. With these souls we have achieved many important, even though limited, victories. It remains for the local priests to employ the instrument that will deepen these good impressions and, finally, garner the fruits of so many labors.

As matters stand, we unwittingly render the whole process of conversion needlessly arduous. In most of our parishes there is little or no visible evidence that we yearn to receive inquirers. Of course, we are eager enough to welcome and teach those who assume the initiative. Yet more than a century of experience has demonstrated that most non-Catholics, even many strongly attracted, do not apply spontaneously for instruction. Those who do apply come largely as a consequence of marriage. Most of the remainder have read widely, pondered deeply, and fought their fiercest spiritual battles alone; then, silencing their fears, timorously make the first approach. But no one can estimate the number who grew discouraged and abandoned the pursuit. Nor does anyone know the extent of the much larger group who never progress beyond the stage of abortive interest and distant admiration. Because the average parish has no methodical technique de-

signed to aid and encourage them, they remain friendly but seldom advance. They are like fruit that never ripens for want of cultivation.

THE INQUIRY CLASS

Priests in a wide variety of parishes, in all sections of the country, find a solution for this inadequacy in the "inquiry class." It is an adaptation of the catechumenate, a procedure almost as old as the Church, and employed universally in the foreign missions today. It commends itself for two distinct advantages. First, it is a convenient, definite and continuous procedure whereby a non-Catholic may be successfully persuaded to examine the Catholic religion. Secondly, it saves time for a priest and permits him to exercise an ambitious apostolate among our separated brethren.

The group instruction plan creates the conditions under which a person with any degree of interest in the Church may easily improve that acquaintance. It is one thing, for example, to entertain kindly feelings towards someone, and to extend to him a casual invitation to visit you. It is something else, however, to consult his other engagements and to urge him to dinner on a definite evening at a specific time. The one he may suspect is a mere formality, the other is manifestly sincere. No one knows so well as the Catholic clergy the importance of definiteness, regularity, and easy accessibility in arranging for the customary activities of the parish. They exert every effort to anticipate and obviate difficulties and to accommodate the greatest number of people. The inquiry class merely embodies these same principles and applies them to convert work.

The priest who projects such a class studies the character of his community, the dispositions of the non-Catholics, and the conditions under which they live and work. He selects two evenings a week for a period of three months, at a time that will suit their convenience. He publicizes the course widely, assures prayers for its success, and enlists the co-operation of the laity. He affirms that the purpose is to explain Catholic beliefs and practices, that visitors may come to one or all the lectures and that they will not be pressed to join the Church. He thus presents Catholics with a practical outlet for their zeal. He offers to non-Catholics a proposal that is patently sincere and cordial, one that appeals to their sense of fairness, and one that has reduced to a minimum the difficulties

of undertaking instructions. The non-Catholic feels that he will not be encroaching upon a priest's time, that he is not committed to any decision beforehand, and that he has received an invitation that is easy of acceptance. The plan enables a priest to meet any inquirer half way, regardless of his motive or degree of interest, and it provides us with the means of facilitating his instruction.

This method also allows for the manifold preoccupations of the clergy. Many worthy appeals to priests fail because some expert, engrossed in his specialty, forgets the other obligations they must fulfill. Yet, by exercising judicious foresight, most priests can arrange to devote two evenings a week to this essential work. While avoiding prohibitive demands, it permits the clergy to institute an apostolate for converts that is more commensurate with the need. Most of the clergy are disquieted at our slender efforts to capitalize on the good will we enjoy among non-Catholics. They have deep misgivings because conversions remain relatively sporadic and occasional. St. Patrick defended his mission method in Ireland by a phrase: "We had to spread our nets wide." The situation that confronts us in our country demands broad vision, high hopes and a plan that will embrace large numbers of inquirers. Whether there be one or one thousand souls ripe for the truth in any parish, it is unpardonable if the procedure for their instruction is not well established.

The inquiry class might well be inaugurated under the auspices of the Confraternity of Christian Doctrine. The Code of Canon Law (Canon 711 § 2) calls for the erection of this association in every parish, and one of its principal objectives is convert-making. The Confraternity is admirably organized, richly endowed with blessings, and combines all the elements required for an extensive program.

PRAYER

Since the roots of conversion lie in grace and since grace is given in answer to prayer, then fervent prayer must precede, accompany, and crown all our efforts. However intelligently we may plan and however energetically we may labor, we shall assuredly fail if we neglect prayer. Before Francis de Sales embarked upon his successful campaign for the conversion of the Chablais, he made a personal visit to his confreres, begging a memento in their Masses, and never afterwards ceased to appeal for prayers.

The Church Unity Octave and the Novena at Pentecost are seasons appointed by the Church for this very purpose. All the parochial devotions provide opportunities for calling this need to the attention of the faithful. Then, there are groups and individuals who should be enlisted in this crusade for grace; the teaching sisters, the local cloistered convent, the school children, the sick, and our devout penitents. When to this chorus of appeal a priest joins his own memento at Mass and the Divine Office, he may be confident of a rich response from the Good Shepherd, who desires nothing more urgently than the return of His "other sheep."

PUBLICITY

A priest is sure that there are well-disposed non-Catholics in the vicinity, but he may not know exactly who or where they are. Though they may live next door to the rectory, he may not be aware of their dispositions and they may not be acquainted with his intentions. Consequently, maximum attendance at the class will depend upon how many people learn about the course and something of its nature and purpose. This makes a publicity campaign absolutely essential.

Unquestionably, advertising has been shamefully abused and deftness is required in winning attention for religion without offending good taste or stirring needless animosity. But publicity is not inherently obnoxious; nor does it necessitate distasteful commercial methods. We have many channels for emphasizing our projects among the faithful and we employ them all. Perhaps our aversion to publicity among non-Catholics really stems from the defensive tactics we have employed so long. Our Lord was more resolute, and He knew how to win public attention. He and the missionary saints were not given to the tricks of charlatans; neither were they chained to cowardly reticence by human respect.

If best results are to be achieved, every available medium of publicity must be employed. Neglect any one of them, and you will fail to attract the notice of individuals who could have learned of the class only through that particular channel. The writer once conducted an inquiry class in the conservative city of Toronto. The results amply demonstrated that, while not every advertising vehicle was equally successful, not one of them could have been omitted without loss to attendance. The publicity campaign em-

braced the following: Sunday Mass announcements, the parish bulletin, announcements in co-operating churches, "ads" in the daily paper, news items on the religious page of the daily paper, announcements concluding radio broadcasts, handbills, a poster in the vestibule of the church and one on the lawn. Some of these attracted non-Catholics directly, others reached Catholics who invited non-Catholics to attend, but not one was without its measure of effectiveness.

This advertising campaign must be sustained unremittingly. No matter how diligently you labor to win attention, some of the most promising souls will not be reached immediately. A man may pass a poster every day for months without adverting to it. One of the most consoling converts the writer ever instructed was a man who read the placard in front of the church every day for a year before it occurred to him that he might benefit by the course. Then, there are people who learn early of your purpose, and may have every intention of joining the class, but may be prevented by some urgent obligations. These and others need continual reminders until they finally enroll. As soon as you limit the range of your publicity or withdraw any of your announcements, you immediately begin to limit attendance.

THE LAITY

Perhaps no instrumentality will attract non-Catholics so effectively as the Catholic laity. The measure of their ardor will often determine the number of inquirers, for our parishioners are closest to those non-Catholics most likely to be interested. However widely and continuously the class is advertised, some people will not be reached by the printed word. Moreover, many require more than an impersonal appeal. Only the warm, tactful suggestion of a friend will persuade them. Besides, the Catholic laity can and should offer to accompany the inquirer, at least for the first lesson or two. This will relieve the embarrassment of entering alone into a strange environment. Furthermore, Catholics themselves will profit by the instructions. Many need a broader comprehension of the faith, while others who failed to make their First Communion or to be confirmed might rectify these deficiencies. Constant announcements from the pulpit and notices in the parish publications should be made to enlist the aid of all the members of the parish.

CONDUCTING THE CLASS

The initial meeting may attract merely a few non-Catholics, but patient and persevering application will increase the group in time. This first gathering is of especial importance. Early impressions are often decisive and lasting. The wise instructor is cordial in word and manner. He asserts that the Church suffers most from misunderstanding and that he intends to present objectively her actual teachings and practices. He gives assurances that no previous intention of joining the Church is required. He advises daily prayer and encourages participation in the prayers that open and terminate each class. He promises to explain one fundamental belief each evening and invites questions on that topic. Other inquiries he engages to answer after class. The matter covered each meeting must be limited, otherwise there will be constant diversion and no progress will be made. The instructor should offer to loan books and pamphlets to supplement the lectures and catechism.

Each member of the class should receive a copy of the catechism and should study it at leisure. The instructor, too, will find it an indispensable guide. However, in dealing with a group, he may find it more effective to incline rather to the lecture form than to adhere meticulously to all the details of the catechism.

Early in the course, the priest should obtain pertinent information concerning his catechumens. This data is essential and should be carefully noted on separate library cards. Akin to the chart kept by physicians, it should include: name, address, telephone; whether baptized or not, validly or invalidly; present religious affiliation; married or single, and any previous marriage. It should reveal the character of the difficulties encountered, literature borrowed, and any insight gleaned concerning the inquirer's religious dispositions and progress. One side of the card should disclose the lectures attended and those missed, so that provision may be made for the latter. The tactful instructor might explain that this information will give him the religious antecedents of the class and will enable him to determine what subjects are to be treated and where emphases are to be placed. He wishes, as well, to be able to notify them should necessity oblige him to miss a class. Inquirers might be assured that their privacy will be respected, especially if efforts to reach them might prove embarrassing.

Some individual instruction is necessary in every case. The

class gives a basic, relatively comprehensive exposition of Catholic teaching, which even G. K. Chesterton demanded before his reception. This does anticipate and answer most difficulties. But no two inquirers are identical in character nor uniform in their approach to Catholic truth. Moreover, one will harbor a question he is reluctant to ask in public, another will miss some lectures unavoidably, a third will prove lamentably ignorant of the most rudimentary religious concepts. The instructor, then, should keep in close personal touch with his inquirers and meet them outside class when necessary.

If the priest is in attendance before and after each lecture, many will grasp this opportunity to present personal difficulties, to obtain literature and to arrange for a private interview. It is during these more intimate meetings that the instructor measures their progress, is able to offer encouragement and advice; and, eventually, discovers whether they have decided to become Catholics. Those who have not approached him, should, in time, be interrogated concerning their reaction to the course. Gradually, the cogency and sublimity of the truth unfolds, the inquirers' misapprehensions diminish, and their souls awaken to the good tidings of Christ.

It is the writer's experience that well over half of those who complete the instructions become Catholics immediately, though this conclusion may not have been foreseen by some inquirers even as a remote possibility. Among the others are those who remain undecided for a time, or who are compelled to delay because of opposition. They should be encouraged to attend the ensuing courses; most of them are received later on. Others depart, and are subsequently received by another priest. As to the rest, the gift of faith may be long delayed, but they have become fast friends of the Church, and will defend us in circles which we never enter. They deserve our best prayers, every assurance of our good opinion, and a promise of continued assistance.

Some priests conduct one class a year; others two or three. The writer prefers the schedule that includes three courses from September to June. This arrangement reaches the widest number of souls. But its greatest advantage is that it permits an inquirer to begin instructions at any time. It is perilous not to admit people when they come, and hazardous to require them to return at a later date. So self-possessed a person as Theodore Maynard, when he first decided to consult a priest about becoming a Catholic, tried

three times to ring the bell at Brompton Oratory, and could not bring himself to do so. Normally, it demands decision, no little effort, and some courage to present themselves. This good will may not survive the disappointment of hearing that they are too late and must wait for some months or even a year. A priest who arranges for three classes a year can conduct a cycle course, and can accommodate inquirers at their convenience. While it is desirable that people begin with the first lecture and continue until the lessons are completed, this is not absolutely necessary. A competent instructor is constantly reviewing matter already covered, treats each lecture in its relation to the total Christian view of life, and grants extensive individual coaching to late-comers. This justifies him in receiving them whenever they come.

CLASS VS. INDIVIDUAL INSTRUCTION

There is opposition to the group instruction plan; it alleges that this method is superficial and is too impersonal to meet the needs of individual inquirers. From what has been said previously, it is clear that the advocate of the class makes no sharp distinction between individual and group instruction; he really employs a combination of the two. There is no subject in the most extensive curriculum that cannot and has not been imparted to groups. There are dullards who had the exclusive attention of a private tutor and geniuses who sat in a crowded assembly hall. Our Lord taught vast multitudes and instructed the Twelve as they gathered about Him, and then gave personal attention to individuals as need arose. This is precisely the plan recommended here.

The inquirers, in a class, usually receive twenty-five lessons, each lasting a full hour, and, in addition, much private coaching. Priests who instruct converts privately usually cannot grant them this much attention. Indeed, most inquirers prefer the class. They enjoy the companionable feeling of association with others in pursuit of a common goal they are interested in, and profit by, the questions of others, questions that it did not occur to them to ask; and the cumulative effect produced by the priest's ability to answer so wide a variety of queries is most effective in forming solid conviction. The class also promotes the spirit of fellowship and prepares souls for the corporate life we wish them to enter. Other considerations apart, however, the inquiry class brings people to

us who would never have come otherwise, and it enlarges a priest's usefulness in a most neglected area of our apostolate. One thing is certain: America will never be converted by stealth. And this plan ought not to be rejected without prayerful consideration.

FLEXIBILITY

Nothing is so common in the lives of the great missionaries as their adaptability. They all adhered to the general principles of sound mission method, but they were alert to make appropriate modifications in accordance with the requirements of local circumstances. What diverse forms did not zeal assume in a Matteo Ricci working among the Chinese intellectuals and a Junipero Serra laboring with the Indians of California!

No key unlocks all doors. Each priest must adjust his method to the community in which he resides. In America, we labor among a homogeneous people. Nevertheless, we face variations both in the character of our local communities and also in the structure of our own parishes. The mood of a city where we are a negligible minority will differ from the locality where we number half the population. The atmosphere of a small college town will be dissimilar to a village which is the center of a farming population. A compact, thriving parish in rural Iowa contrasts sharply with a sprawling Tennessee mountain parish. A "downtown" parish that serves transients, a populous parish in the slums, a vigorous parish in the suburbs—all these exhibit divergencies that must affect the application of our method. In rural districts, the Paulists sometimes find it advisable to gather small groups in the farmhouse of a well-disposed non-Catholic, and often use the Scriptures as the basis of the instruction. In New York or San Francisco, it is possible for them to welcome non-Catholics to a comfortably appointed Information Center for a series of lectures.

These differences should not be unduly exaggerated, nor allowed to dampen zeal, nor to serve as a pretext for abandoning the valid principles of mission science. Still, a good plan must have flexibility; the priest should be a good tactician. He should be unalterable in purpose; but, within the bounds prescribed by prudence and loyalty to the Church, ever ready to vary his means when this proves necessary or desirable.

RESULTS

The inquiry class is no untried theory; it is not merely in the blueprint stage. It has been well tested and it works. It has come down to us in a variety of forms from the earliest Christian missionaries. And where it is employed it invariably results in increased conversions. In America, one of the most distinguished advocates of the plan was A. B. C. Dunne of Eau Claire, Wisconsin. He was a busy pastor, with no more time or resources than that possessed by other priests, yet he averaged thirty-four converts a year for a period of thirty years. Are there not others who, by the application of the same method, may not one day rejoice in having received one thousand converts? The plan has succeeded for the Paulists in such widely dissimilar communities as New York, Toronto, and Winchester, Tennessee. And the diocesan clergy have employed it with gratifying results from Brooklyn to Los Angeles.

The task of converting America is one of enormous magnitude. But no one person is asked to assume that responsibility. We are required to undertake only that more immediate, if less spectacular, task of winning those souls of good will in our own locality. When each of us does that, the conversion of this nation will have begun.

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MISSION INTENTION

"Works of Charity and Schools for Mohammedans" is the Mission Intention for the month of September, 1945.

MISSION SUNDAY

Sunday, October 21, is the day which has been designated as Mission Sunday for the year 1945.

FRANZ WERFEL'S CREDO

Franz Werfel was well known in this country as a literary artist with a strong spiritual bent long before he came as a hunted exile to find sanctuary within our gates. His name was first brought into prominence before the American public by the masterful stage production of *The Eternal Road.* He developed similar spiritual themes in such novels as *Hearken unto the Voice* and *The Forty Days of Musa Dagh.* His *Embezzled Heaven,* which has also appeared before the footlights, won high praise for its authentic Catholic tone. And since his arrival here his prestige in Catholic circles has been greatly enhanced by *The Song of Bernadette* and its deeply moving screen version. In fact, this work shows such a sure touch in re-creating the gracious story of Lourdes and that spiritual miracle which was St. Bernadette that many thought the author himself must be a Catholic, despite his frank statement in the preface that he is not a Catholic but a Jew. Later, in a letter to Archbishop Rummel of New Orleans, he repeated that he is a Jew by origin and has never been baptized, and he added this striking avowal:

> On the other hand, I wish to profess here before you and the world that . . . I have been decisively influenced and moulded by the spiritual forces of Christianity and the Catholic Church. I see in the Catholic Church the purest power and emanation sent by God to this earth to fight the evils of materialism and atheism, and to bring revelation to the poor soul of mankind. That is why, although standing *extra muros,* I have made it my purpose to support with my modest and humble abilities the struggle which the Catholic fights against those evils and for the divine truth.[1]

He closes this letter with the promise that he will not cease to write books like *The Song of Bernadette,* "which will strive to praise the glory of the supernatural." And in reply to a scoffing critic he wrote: "Reading my book, *Bernadette,* you will find that it is a *jubilant hymn* to the supernatural realities of the universe in the Christian and theistic sense. To fight for these qualities (in a modern way) is the last purpose of my book."[2]

[1] *Time,* XLI (1943), 68.

[2] *America,* LXII (1942), 334. According to the German idiom, Werfel says "last" where we would say "first."

In the light of these declarations and of his earlier "Catholic" works, one takes up Mr. Werfel's latest book, *Between Heaven and Earth*,[3] with keen interest and anticipation, for here he does not merely portray the beliefs and experiences of others in the form of fiction or fictionalized history. He gives a spiritual accounting of himself and sets forth his personal credo.

This book, he tells us, is the record of a long battle in which he has been striving to play his part—the battle against the dominant modern trend which he says is most aptly named "naturalistic nihilism." It is that pervasive secular state of mind which denies the supernatural and the reality of spiritual values and confines man within the material and temporal sphere, offering him nothing more than a precarious comfort to reward his efforts. Capitalism and Communism, Nationalism and the worship of the State, the naïve faith in an earthly paradise to be created by science and technology, the fatal confusion of liberty with moral anarchy, the cult of the body and of sensual pleasure—all these Mr. Werfel sees as fruits of the same deadly root, to which the axe must be laid if there is to be any hope of a spiritual regeneration and a world fit for human beings.

Mr. Werfel also tells us that he himself was born and brought up in the atmosphere of naturalistic nihilism, and that he found his way out of the stifling abyss by a tortuous path which all too frequently led him back to the same place. The four documents of his book do not only record four stages of a battle. They also mark four stations along the path of his own spiritual pilgrimage. The author adds significantly that the end of the path is as unknown to him as the day of his own death, apparently implying that his present views are not necessarily his ultimate convictions. This is to be taken into account in analyzing this book. While there are grave errors to point out, it is well to remember that his present position represents a long advance beyond his starting point, and that the way lies open for further progress.

One should also take into account Mr. Werfel's unquestionable sincerity. A man's good faith and devotion to the truth may not be doubted when he bears the scars of battle and sacrifice for his convictions. At the time when the Nazi monster was rising to power and learning to use fang and claw on his opponents, this

[3] New York: The Philosophical Library, 1944.

courageous Jew toured the cities of Germany with two of the lectures reproduced in this book, striving to convince the educated youth that the real crux lay not between Right and Left but between Above and Below, that mankind could not live without faith in God and without Christianity. From that time on he had the honorable distinction of being blacklisted by the Gestapo, which hunted him through Austria and France till he escaped through Lourdes to the saving shores of America.

The present work is divided into two parts, very different in literary form but having a certain unity of thought. The first is made up of three essays which were originally written and delivered as lectures and are now edited and amplified for publication: "Of Man's True Happiness" (1937), "Realism and Inwardness" (1930), "Can We Live without Faith in God?" (1932). The second part, entitled *Theologoumena,* is composed after the manner of Pascal's *Pensées*—detached thoughts on such themes as the Incarnation, Sin, Seeing God, Christ and Israel. Written during the past two years, this part brings up to date Mr. Werfel's reflections on fundamental problems of religion and morality.

The question, then, that interests us is this: to what extent has Mr. Werfel been influenced and molded by the spiritual forces of Christianity and the Catholic Church? How Catholic-minded is he really?

There is good reason to ask this question. Werfel's personal confession is being widely hailed as an inspiring document of deep and universal significance, and many Catholics accept it as such. Remembering *The Song of Bernadette,* they take it for granted that anything from his pen is acceptable to Catholics. They are confirmed in this impression when Catholic bookshops sell his recent book, when Catholic magazines carry advertisements of it with the extravagant claims and the urgent sales talk of the publisher, and when Catholic reviewers recommend it with only minor qualifications. One such reviewer calls it a trenchant and devastating refutation of modern atheism and says that Werfel, a gifted philosopher versed in Catholic theology and the Fathers, is close to the Church but hindered from entering by his belief in the divine mission of Israel.[4] Another promises immense benefit from a thoughtful reading of the book, which he calls a powerfully reasoned

[4] Cf. *The Catholic Educational Review,* XLIII (1945), 126.

plea carrying through all the way from the emptiness of agnosticism to the satisfying fullness of solid and deep religious faith.[5] Is this a correct appraisal?

One does not get far in the book without realizing that it is not easy reading. This is due partly to the ponderous, involved style—a strange contrast to the fluent, limpid diction at Werfel's command. Perhaps, too, the blame lies partly with a faulty translation from the German. Apart from the literary form, however, the reader must struggle often with a provoking obscurity of thought, with apparent or real contradictions, with arbitrary assumptions, dubious logic and unwarranted generalizations. On the whole, Mr. Werfel is more satisfying in exposing and denouncing the aberrations of the modern mind than in expounding his own thought, but the leading ideas will be clear enough if one has the patience to burrow beneath the words and to compare related passages.

In general, it seems fair to say that, despite verbal agreements, Mr. Werfel stands not only *extra muros* but at the opposite pole from the teachings and the mind of the Catholic Church, indeed at the opposite pole from the traditional philosophy of the Catholic schools. His philosophy is a confused echo of Hegel and Plato. His ethics is a vague and futile estheticism. His theology confuses the supernatural with the supersensual, eliminates the very notion of faith, and reduces all religion to emotional experience. The principles of transcendental Idealism and of Modernism are his basic assumptions. These have been repeatedly condemned by the Church and refuted on speculative grounds, but we must deal now with the concrete form in which Mr. Werfel professes them as his personal views and applies them to the spiritual problems of our time.

He formulates one of his primary postulates in these terms: "Without inwardness there can be no external world, and without imagination there can be no reality."[6] He does not mean, of course, that our mind produces the external world, or that our imagination creates objective reality. He means that for us reality is an inner psychic experience, and that we ascribe this reality to the phenomena apprehended by the senses. In such a primitive function as eating, for example, the discriminating taste with which we savor

[5] Cf. *America*, LXIII (1945), 353.

[6] *Between Heaven and Earth*, p. 58.

our food is not a feat of the senses reacting to a quality in the food. It is an operation of the mind which interprets the food, translates it into psychic terms and really experiences it. Thus, says Werfel, "we give it a reality which it does not in itself possess."[7]

And so it is with all aspects of the external world and all phases of man's inner life: "there is no reality that is not the child of his creative soul. Man is the measure of all things."[8] For what is life and what are things? "Life," answers Werfel, "is a phenomenon of consciousness; and things, in so far as we actually experience them, are inner essences projected outward."[9] Man can discover only what takes place within himself by a vital, dynamic process, and it is this that interprets the world and gives it meaning.

Consistently with this first postulate, Werfel makes a second (and remember, these are postulates, not established principles, and still less self-evident axioms): "The spirit is so constituted that it is impossible intellectually and deductively to determine its truths."[10]

The truths of the spirit, according to Werfel, are its experiences of things, and things experienced are inner essences projected outward. The perception of truth, therefore, is not an abstractive intellectual process beginning with the data of sense. It is a purely interior act of consciousness, a spontaneous intuition. And beware of taking these terms in the commonly accepted sense. For Werfel the consciousness or intuition by which we experience things is an *emotion* which is essentially *esthetic*.[11] Hence, he says, it is an illusion to think that the mind apprehends any meaning through the medium of sense phenomena. There is no meaning there to be apprehended. The only meaning that there is, the only meaning that there can be, is that which we create within ourselves by intuitive experience. It is the child of man's creative spirit, an inner essence projected outward.

Obviously, Werfel has an astounding misconception of the *philosophia perennis,* the philosophy of the ages because it is the philosophy of the common sense of mankind. This is the only philosophy that is in accord with the dual nature of man and with the nature of truth as apprehended by the human intellect. It is the only philos-

[7] *Ibid.* [8] *Ibid.* [9] *Ibid.*, p. 67. [10] *Ibid.*, p. 64.

[11] One must also be alert about his use of such terms as "spiritual," "supernatural," and "metaphysical." For him they are apparently synonymous and connote a psychic experience which is basically emotional.

ophy that can on rational grounds vindicate the dignity of the human personality and safeguard it against the two opposed tyrannies—the tyranny of matter and the senses, which results in the dominance of the animal in man and the rule of brute force; and the tyranny of our own mind, which results in self-deification and the arrogant attempt to impose our own ideas on the objective order of reality. And this is the philosophy that Werfel confuses with that agnostic, materialistic realism that is throttling the human spirit!

For his part, he casts his lot with the transcendentalists. He imprisons the human spirit within itself, feeds it with its own creations and keeps it spinning on its own axis, like a squirrel running nowhere in a revolving cage. He bars it from all contact with objective reality and blindfolds it to the apprehension of objective truth. He allows it only to project its inner experiences from the sealed and isolated tower of its own self-contained life.

No doubt in his own daily life Werfel, like all normal men, confidently accepts the real world in which he lives, trusts the testimony of his senses and does some sound common-sense thinking. But when he philosophizes in this book, and still more when he theologizes, his subjectivism vitiates all his thought and nullifies all that he says with such earnest zeal about the fundamental values of life, about the need of believing in God, of living a moral and ascetical life and seeking happiness in a supreme spiritual ideal. A skeptic or a libertine can always say to him: "That is your subjective consciousness, your psychic experience, your way of feeling. It is not mine, and so for me it is not true." Werfel has no reply to make, beyond exhorting the other to turn his gaze inward and assuring him that there, in the creative center of his own spirit, he will find God, the Kingdom of Heaven and its justice, and a premonition of eternal bliss.

Werfel actually admits, in one of the strangest of his *theologoumena*, that he cannot meet the above objection on rational grounds: "There is no sound argument against the atheist's contention that man created his gods, and not vice versa. That God has created us, we must believe. That we created God, we know!"[12] For him there can be no sound argument against the atheist, or any other opponent, because he has abandoned the very basis of rational proof in denying that there is any objective medium of knowledge, for this

[12] *Between Heaven and Earth*, p. 149.

alone can be common ground for a meeting of minds. He can only appeal to his own inner experience, but this is something personal and unique and he cannot impart it to another any more than he can impart the thrill inspired by a poem or the pain of a headache.

How, then, do we know God? The idea of God, says Werfel, is inborn in us. It "has not come to me by way of the senses, nor have I found it myself . . . [it] is my original possession; it is as innately in me as the idea of myself."[13] There is question only of becoming aware of this innate idea by conscious experience. An atheist, accordingly, is one who fails to perceive the divine within himself, and he fails only because adverse influences have "paralyzed that point of the consciousness where this inner perception makes itself felt."[14] Felt! Werfel means that literally. That point of the consciousness is an *emotion* and the perception of the divine a *feeling*.

Elsewhere he says that out of this fundamental emotion man's entire conduct emerges.[15] Feeling, then, is the ultimate foundation both of faith and of morality, faith being the emotional experience of an innate idea, and morality some sort of self-imposed imperative without basis or sanction beyond man himself. This is all predetermined and immune to rational choice, for it is ultimately feeling that decides whether we can or cannot believe and how we shall behave. We can believe in God only if our fundamental emotion is stirred and we feel the divine within ourselves. Thus God, like all other things experienced, becomes an inner essence projected outward and our creative spirit confers on Him a reality He does not in Himself possess. It is in this sense that Werfel says we know we have created God, and that it is a mere "homology" to say that "man has created God in his own image."[16]

It would be too tedious to follow Werfel in all his speculations on this cardinal point. The one thing to realize is that he bases his whole theory of religion and morality on the assumption of an innate idea of God emotionally experienced. This assumption determines the very essence of his theory as a whole and in all its parts. It is a complete misconception of his meaning to judge it by detached statements which to a Catholic have an orthodox ring. This will

[13] *Ibid.*, p. 110. [14] *Ibid.* [15] Cf. *ibid.*, p. 188. [16] *Ibid.*, p. 138.

appear all the more clearly if we trace in broad outline the further developments of his basic assumption.

The inner perception of the divine he defines as "an imageless extra-sensory mode of experience . . . inexpressible in speech."[17] This has "an intrinsic content of feeling" which is the vital force of all religious experience, and for Werfel religious experience is very comprehensive. It includes "ten thousand degrees and stages, beginning with the simplest rapture at nature's wonder to the saint's *unio mystica* with God."[18] By these multiform experiences the individual intuitively interprets his imageless, inexpressible perception of the divine and translates it into specific concepts. The manner of his interpretation is conditioned by his state of consciousness, his emotional temper, his psychic tone. But no matter how much particular interpretations may vary from person to person, from region to region and from age to age, they all possess in common that "intrinsic content of feeling" which points to the underlying perception of the divine. For example, the patriarchal deities and the allegedly more ancient matriarchal deities were human conceptions of God conditioned by a father complex or a mother complex. These deities, says Werfel, were "time-bound interpretations of a single creative principle. They irresistibly corroborate the fact that humanity possesses an inner realization of this principle before, and no matter how, it interprets it."[19]

It is in this way that all cults, rites and dogmas have come into being; all creeds, religions and churches. All! The dogmas of the Catholic Church and the crude superstitions of the savage cowering in terror before his thunder god; the Ten Commandments and the taboos of the South Sea Islanders; the Sacrifice of the Mass and the horrible cults of Astarte and Baal; the sacramental system and the mumbo-jumbo of the voodoo witch-doctor; all the elements of the Mystical Body which bring us into sanctifying union with the Son of God made man, and all the mutilations of that divine mystery which the Church abominates as the offspring of hell—all alike are the result of an intuitive experience which in the end is nothing but an emotional thrill. All alike are spontaneous interpretations of the divine inherent in the human spirit. They differ only inasmuch as they are conditioned by different states of consciousness, different psychic dispositions, different moods. The

[17] *Ibid.*, p. 125. [18] *Ibid.*, p. 116. [19] *Ibid.*, p. 108.

only advantage of Catholics, it would seem, is that their spiritual ancestors had more refined religious experiences and a more vivid sense of the intrinsic content of feeling.

One sees how far Werfel still is from the most elementary Catholic concepts and how deceptive, unintentionally, is his profession of belief in Christian mysteries like the Trinity, the elevation and the fall of mankind, original sin and divine grace, the Incarnation and the Redemption, the Resurrection and the Beatific Vision. For him they have only a subjective, symbolical value. They are "real" only insofar as they are emotionally experienced. Moreover, his own conception of them is a gross distortion of what the Church teaches. In fact, some of his statements in this respect are so enigmatical that one hesitates to assign any intelligible meaning to them. I hope it will not appear ill-natured to recall one of Werfel's own vivid phrases: "a tired midges' dance of jumbled concepts."[20]

There is no need to consider Werfel's ideas on all the Christian mysteries, but we should briefly review his conception of the mysteries of the Redemption, for only in this way can we understand how he diagnoses the spiritual malady of the world, what remedy he offers, and how he proposes to support the Church in her struggle with materialism and atheism.

His idea of the creation and the elevation of man is a combination of Gnosticism, the theory of evolution, and the concept of radiant energy now a commonplace in physics. The Logos was the first creation of God, and from the Logos all other creatures proceeded by emanations of radiant energy, "the most immaterial veil of matter."[21] This is the stuff out of which all things are made, and without it was made nothing that was made, including the spirits of Elysium and the human soul. "The primordial incorporeal radiation of matter" descended through the orbits of the heavenly spheres, becoming more and more dense until it was transformed into the solid bodies which inhabit the earth, among these being the bodies of the first human beings. This was a "degeneration" of radiant energy—"and yet it is precisely in its lowest stages of 'degeneration' that this primary radiant energy first begins to become spiritual."[22]

While that condensed matter was beginning to become spiritual, man was a horizontal quadruped. Then, after many bungling at-

[20] *Ibid.*, p. 83. [21] *Ibid.*, p. 168. [22] *Ibid.*, p. 170.

tempts, he was raised to an upright position and a higher level of consciousness—"yes, *raised,* in the splendid dual sense of the word, in the sense of 'vertical' and in the sense of 'exalted.' "[23] Man became an erect, walking biped with all his spiritual powers in primitive vigor and splendid unity. With the creative intuition of his whole being he became aware of the divine performed within him. At the same time he had a luminous vision of the secret and sacred meanings of things, with the power to give them inspired names which expressed their divine qualities. It was a clairvoyant, cosmic insight and a marvellous wholeness of view. And man's first language befitted the luminous intuition and the surging rapture of his soul: "when true human speech was finally evolved out of panting, animal sounds, it began not as communicative prose but as rapturous intuitive song, as spontaneous chant and esoteric incantation."[24]

This was the elevation of man and the primeval revelation. Man was now truly godlike, for now he was endowed with the Word which was in the beginning with God. He was now in his Golden Age, of which we still have a nostalgic memory in the myth of Paradise. He lived at intimate ease with "the gods," that is, his living experiences of the divine qualities of creatures. He had a pure, comprehensive, catholic religion, unhampered by such formalities as dogmas and rites. And he was filled with jubilant bliss by the consciousness of his unimpaired spiritual powers—his esthetic emotions at full tension and unified by that ultimate, indivisible way of feeling which is the vessel of grace. This was the very essence of his happiness. It was pure, supreme joy welling up from the creative center of his own soul.

The Golden Age lasted through thousands of centuries. The Accadians and the Sumerians were late heirs of that first mighty race of clairvoyant poets and inspired chanters of intuitive song. There, too, were the Chaldeans who projected their inner life into the night sky and discovered the high astrological doctrine: "All that is above is also here below"[25]—meaningless now because we have no living experience of the powers concealed in the names of the stars. There were the Babylonians whose immortal epic *Gilgamesh* is saturated with cosmic and astral meanings to which we have lost the spiritual key. And there were the ancient Egyptians, whose

[23] *Ibid.,* p. 20. [24] *Ibid.,* p. 27. [25] *Ibid.,* p. 24.

painting and sculpture are perhaps the greatest of all time because they mastered the consciousness of death and molded it creatively.

It is some time before the early classical age, the age of Homer, that the great disaster takes place. Man's spiritual powers, once so gloriously unified by the fundamental emotion, begin to disintegrate and decay. Man begins to secularize the divine, to naturalize and personify "the gods" and to see them in his own image. He masks the sacred meanings of things with the veil of sense and profanes his power of giving them inspired names. The mighty trunk of the original unity of his powers divides into three branches: "an all-encompassing, pure religion now becomes theology; the intuitive wholeness of view gradually tapers down to investigative science; and the volcanic power of the first giving of names becomes conscious poetry."[26]

This was "the Fall of Man, the banishment from Paradise, the forfeiture of original happiness—whatever we may choose to call the mystery of the vanished unity of our spiritual powers."[27] The continuance of this state of profaned and dissipated powers is original sin. To this must be ascribed all sin and crime, all the miseries and sorrows of life, all the calamities man has brought upon himself in his turbulent course through the ages. This alone can explain the dark, destructive forces unleashed upon the world today.

Here, in fact, we have the key to all human history. The varying fortunes of the human race are determined in all phases and at all times by the sundering of man's original powers and his struggle to unify those powers again and focus them on the lost vision of Paradise. Thus there are ever-recurring cycles of conflict between the profane realism which enslaves man to the external world and the divine inwardness which still remains and gropes for the light. The conflict follows an inevitable law, alternate rise and decline of each antagonist being determined by the preceding historical conditions. "All historical life is . . . a rhythmic sequence of mutually contradictory states."[28]

It was through operation of this law of historical determinism that Christianity burst upon the world. It was a violent reaction to the spiritless legalism that divided the chosen people. "So that Christianity might arise, it was necessary for the antinomian sectarianism

[26] *Ibid.*, p. 28. [27] *Ibid.*, p. 30. [28] *Ibid.*, p. 95.

of Judea to reach its apogee in Jesus and Paul."[29] This was the noblest triumph of the human spirit since that forgotten time when the Chaldean astrologers had their creative experiences of the secret meanings of the stars. The life of Christ and His first disciples belongs to the same category. "It was the Christ-impulse alone, the explosive substance of a hitherto unattained differentiation of human inwardness that fundamentally recreated reality."[30] Here was a momentary upsurge of the clairvoyance of the Golden Age. That is the reason why Werfel says: "This world that calls itself civilized can be spiritually healed only if it finds its way back to true Christianity. . . . Because the teaching of Christ—so the deeper insight must confess—not only is not exhausted but has scarcely been felt. Because in its metaphysical and ethical values, it towers star-high above every trend of the present day."[31]

But how is the world to find its way back to true Christianity and beyond that to the bliss of the Golden Age? How is man to

[29] *Ibid.*, p. 73. In the tragedy *Paul among the Jews* (London: A. R. Mowbray and Co., 1928), Werfel draws a picture of the Christian community in Jerusalem very similar to the caricature drawn by Sholem Asch in *The Apostle*. The first disciples formed a small sect in the bosom of Israel, devoted to a strict observance of the Law of Moses and distinguished only by their belief in the Messiahship of Jesus, as other Jews before and since have believed in other Messiahs. It was Paul, a visionary epileptic, who first began to say, much to the horror of Peter, James and the rest, that Jesus was the true Son of God and the Redeemer of the world, and that salvation through faith in Him must be preached to the Gentiles.

In this tragedy Werfel dimly outlines the view which he develops in *Between Heaven and Earth* (pp. 193-212) regarding the relationship of Christ and Israel. The chosen people were condemned by God to play the role of villain and scapegoat in the drama of salvation by betraying the Messiah. They are now condemned by God to do penance by remaining separate from Christ till the end of time. This is God's will for every individual Jew, so that a Jew who approaches the baptismal font and becomes a Christian is a deserter in a threefold sense. He deserts his own weak and persecuted people in their expiation. He deserts his ancient patriarchs, who still await the fulfillment of the divine promise in their seed. And he deserts Christ Himself by prematurely and arbitrarily interrupting His historical suffering and taking his place by the side of the Redeemer where he does not belong and is not wanted—at least not yet, not here and now.

This theory of Werfel has been featured as if it were the most important thing in his book. It is really a minor detail, if one consider the pseudo-mystical sense in which it is meant and Werfel's ideas on the more fundamental issues related to the problem of Israel.

[30] *Ibid.*, p. 59.

[31] *Ibid.*, p. 120.

recover the original unity of his spiritual powers, his cosmic insight, his miraculous power of giving inspired names? Not by science or the philosophy of realism, for they are enlisted in the service of naturalistic nihilism. Not by formal religion, for this too has become impregnated with the nihilistic spirit and is powerless to mold the masses to creative inwardness, though the Catholic Church shows a certain amount of spiritual vitality for which Werfel pays her this dubious tribute:

> The Catholic Church withstands the assault of anti-metaphysics with resilient strength. The observer sees signs of its revival in certain countries. One is reminded of Lichtenberg's brilliant classification of people who still believe and those who are beginning to believe again. The Church counts both sorts among its adherents. But as long as it is forced to the defensive, the Church may perhaps produce martyrs but no Saint Thomas and no Saint Francis.[32]

Certainly this is a feeble, bloodless thing to be called "the purest power and emanation sent by God to this earth to fight the evils of materialism and atheism, and to bring revelation to the poor soul of mankind." No, salvation is not to be found here.

Where then? In the Arts! In the unfailing grace of the Muses! These alone can heal the ills of the world and establish the Kingdom of Heaven on earth. It is to Clairvoyance and Poesy, creative vision and creative expression, that man owes all the good he ever enjoyed. It was they that transformed him from a four-footed brute into the godlike lord of the universe. It was they that lifted him over the steep threshold of Paradise, gave him his first rapturous revelation of the divine, endowed him with the creative Word, and taught him his first jubilant chant in praise of the glory of the supernatural. And when man was banished from Paradise, they went with him in his exile. The transfiguring powers, wielded by the Muses and embodied in the Arts, remain as the most merciful reflection of his original integrity, as an indestructible treasure of grace which holds the promise of his redemption.

Those ancient powers slumber in every heart—inert in most under the deadening spell of realism and the sense life. But there are certain rare spirits more richly endowed by the Muses, men who have in eminent degree the original powers of creative vision

[32] *Ibid.*, p. 62.

and creative expression—the poet, the painter, the sculptor, the musician. These are the divinely inspired leaders who will light the way to the lost Paradise, the divinely anointed priests and prophets who will recover that true Christianity which once flashed forth for a brief moment from the clash of Jewish sects. Only they can regenerate the masses, unveil "the gods" submerged in the human spirit, and teach man to live again in his original, pure, catholic religion. "Only those eternally lonely and independent spirits will ever reconsecrate our desecrated world by interpreting it and themselves."[33]

Such is Franz Werfel's Credo. One must be more than doubtful when he avows that he has been decisively influenced and molded by the spiritual forces of Christianity and the Catholic Church, and that he regards the Catholic Church as the purest power and emanation sent by God to bring revelation to the world. He is not speaking of the Christianity or the Church or the revelation in which Catholics believe. Nor can one feel much confidence when he offers his pen to support the Church in her fight against atheism and materialism. To illustrate with a comparison that is quite impersonal, it is like a well-meaning Nazi offering his aid in the fight against Communism. Mr. Werfel (unwittingly, no doubt) is advocating fundamental errors which the Church condemns and repels as masked atheism, as destructive of genuine faith and religion as materialism. This is glaringly evident if one read his recent book side by side with Pius X's penetrating analysis of Modernism in the Encyclical *Pascendi* and the syllabus of Modernist errors in the decree *Lamentabili*.

At best, Mr. Werfel offers a specious refuge to those refined and delicate souls who shrink from the blatant atheism of the fool who says there is no God, and on the other hand cannot bring themselves to submit to the hard discipline of facts. He has some very true and trenchant things to say of shoddy *Ersatz* religions like Nazism, Communism and Nationalism, but these are certainly living forces which menace the masses. The fact is that he himself offers an *Ersatz* for all the great spiritual realities of life, but his substitute is one that can move the masses about as profoundly as the flutter of a bird's wing can stir the ocean. He offers a religion which is

[33] *Ibid.*, p. 41.

nothing but a poetic communing with self, an ethical code which is nothing but an esthetic taste for harmony in conduct inspired by feeling, a happiness which is nothing but an emotional rapture at the everyday miracle of one's own inner life. Quell the tempest with the tootling of a flute, tame a jungleful of tigers with a nursery rhyme, then you may hope to conquer the pride and passion of the human savage with such an anemic, nerveless substitute for the Wisdom of God and the Power of God made present realities through Christ. *Non tali auxilio!*

Mr. Werfel's route out of the abyss of naturalistic nihilism is surely a long detour, but perhaps not surprising or even unusual. So far it has brought him to a wayside station somewhere between heaven and earth—between the liberating and life-giving truth that opens heaven to the questing soul, and the soul-destroying materialism that clings to the earth. His humility, his reverence and his sincerity are a far better assurance that he will continue to advance than are the principles which underlie his present views.

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OFFERENTES ET OBLATI

We who celebrate the mysteries of our Lord's Passion ought to imitate what we celebrate. For then it will truly be for us a sacrifice unto God, if we shall have offered ourselves in sacrifice.

—St. Gregory the Great, *Dialogues*, IV, 59.

THE HURRIED MASS

The tepid priest says Mass, but he says it in a hurry, without recollection, without devotion. However, he is in the state of grace; he spends no more time for Mass than what is absolutely required. Does he sin by so acting? No; yet if his Mass does not exactly scandalize the people it certainly does not edify them.

—Card. Elia della Costa, *Esortazioni al clero* (Florence, 1936), p. 90.

CHRISTIAN CULTURE AND THE OUTLOOK IN AMERICA

Culture is one of those small words that give rise to a thousand definitions, provide substance for endless surveys, many confusions, and even lead to the shedding of blood. It rises from the consideration of those small amenities in personal matters first called *etiquette* by the French, to the acquisition of knowledge, the development of talents, such as expressed in the fine arts, the treasuring of community traditions, the formation of national outlooks, and the crystallizing of basic conceptions which form the philosophy, moral principles, and symbolic expressions of persons, groups, and nations. A distinction is sometimes made between culture and civilization, civilization referring to the civic institutions and legal government of a people, and culture embracing the far wider field or pattern of human expression and aspiration of the people within the geographic or time limits under consideration. Thus we refer to the Greek culture, the Roman culture, the Japanese culture, the Aztec culture or even the culture of groups on the fringe of civilization or far removed from it, such as may be found in sections of Central Africa and South America.

When we speak of Christian culture, we definitely cut across national lines and centuries. The Christian idea of culture is radical and distinctive, inasmuch as it is based upon definite and transcendental views of this life and of the hereafter. It embodies a complete conception of the human personality, within itself, in its relationship to society, and in its responsibility to the Supreme Being. It outlines a moral code in detail, based upon these principles, and it witnesses the flowering of human intelligence and human activity under the impetus and guidance of a sense of values identified with these principles.

More specifically, Christian culture is grounded in a spiritual conception of man as revealed and ratified by the Holy Scriptures. Its central ideas stem from the divinity of Christ, His redemptive mission, and His teaching with respect to the nature of God and the destiny of man. Its primary concern is the honor of God through human recognition and activity, based upon the Ten Commandments and directed in harmony with the principles of justice

and charity as revealed and exemplified in Christ. This means a pre-eminent sense of community, sometimes expressed as the brotherhood of man under the fatherhood of God, or the Mystical Body of Christ (referring to the spiritual union of all the faithful as expounded by St. Paul), or the communion of saints, named in the Apostles Creed and embracing the followers of Christ whether in this world or in the next. Notwithstanding the tragic elements in the life of Christ and the constant awareness of death as symbolized by His crucifixion, Christian culture flowing from the inspiration of the Catholic Church has stressed the beauty as well as the goodness of God and has inspired in men an expression of their creative powers, not merely for practical or utilitarian purposes, but also for the reflection of divine beauty through all the fine arts.

Historically, Christian culture, as stimulated by the agencies of the Catholic Church, has been the principal activating force in the development of Europe and of what is known as Western civilization. There is no disputing the fact that the Church became the depository of the Graeco-Roman legacy of literature, art, and community organization. Blending the wisdom of the ancients with the teachings of divine revelation, the Church bridged the dark ages during which the barbarians of the North struggled with the remnants of ancient Rome, and brought forth the ages of faith, so fruitful in productions of philosophy, literature, and art and reflecting a profound sense of the supernatural in every phase of human life.

Unfortunately, the unity of Western civilization which might have been perfected by the cultural drive of a common religious faith and jurisdiction was rudely shattered by developments culminating in the Protestant Reformation. The principle of religious disorganization and disintegration, thus introduced, removed from Europe the principle of a common loyalty transcending regional or secular differences and set in motion a multitude of hostile conceptions all bearing the name of Christian and calling for the intervention of civil powers to sustain their claims. Many of these new groups not only rejected the spiritual jurisdiction of the papacy and the unity of Catholic faith, but proceeded to brand Catholicism as but a thin veneer for Roman paganism and a tissue of idolatry as promoted by its encouragement of the fine arts. Ambitious civil princes were quick to take advantage of the

situation to enhance and extend their own power; and in the ruinous wars that followed, the toils of confiscation, fire, and pillage brought an end, in many places, even to the symbols of a long cultural tradition and religious unity.

While the Protestant revolt was thus giving rise to new conceptions of Christianity, the forces of pagan humanism, or secularism, which had also stemmed from the Graeco-Roman culture, began to assert themselves increasingly. This meant in philosophy a trend of thought divorced from the safeguard of divine revelation. In literature, it meant the development of an outlook concentrated upon the material, "realistic" aspects of life, frequently with a tendency toward the lewd, and with a cynical attitude towards religious faith and organization. In the fine arts, it led to a drying up of religious inspiration. In the civic order, it meant or led to the assumption of religious as well as civic prerogatives on the part of the various monarchs and an inauguration of the modern cult of nationalism.

In those countries in which Protestantism failed to take a real foothold, the elements of pagan humanism developed, in the late eighteenth and the nineteenth centuries, along the lines of what became known as Liberalism, corresponding with the same movement in the Protestant countries. Briefly, this signified free thought in religion, free enterprise in industry and trade, and the creation of a national consciousness in which civic rights and considerations of material progress were regarded as consigning religion and the authority and influence of the Catholic Church to a position of private and secondary importance.

If the struggle between Catholicism and Protestantism passed from the realm of religious debate and doctrinal condemnations into the field of civil war and national conflict in the sixteenth and seventeenth centuries, the struggle between Christian culture and secularism or national culture has been proceeding on no less gigantic a scale in the eighteenth, nineteenth, and twentieth centuries. And if Protestantism has been progressively disintegrating, Catholicism has been singled out for particular attack by the new culture in many countries. In many of the Latin countries—of Europe and America—the Church has been disestablished, its properties nationalized or otherwise alienated, its religious orders banned, its educational system abridged or dissolved, and its teachings scoffed at. In Germany under Bismarck, the struggle was actually called

a "Culture War," the *Kulturkampf;* and under Hitler a New Europe was proposed in which an entirely new principle of cultural unity would supplant that of Christianity.

THE STRUGGLE IN THE UNITED STATES

Within the limits and guarantees of the Constitution, the same great struggle is going on in the United States. On the one hand, Protestantism in its multiple forms is still in conflict with Catholicism. Judaism, although in the same great religious tradition, is aloof from and in many ways hostile to both. But an even more basic struggle in the cultural order is going on, between these religious bodies on the one hand, which share certain far-reaching fundamentals, and a godless cultural humanism on the other. The name of John Dewey is often mentioned as an outstanding representative of this latter school of thought; and from his general writings as well as from his position in Teachers' College at Columbia University, which has had a profound influence on the formation of teachers throughout the United States, Professor Dewey has undoubtedly been instrumental in shaping the cultural outlook and the philosophy of life of millions of Americans.

In brief, this philosophy cuts away from the whole idea of a personal god, denies the existence of a spiritual soul with survival after the death of the body, and reduces morality to the working principles of human activity agreed upon by society at any particular time or place. In the form of a more or less practical doubt, however, this philosophy has been adopted and is being propagated by thousands of other teachers and writers throughout the country. Linked with this challenge, which permeates a large part of our public education and colors the thinking processes of multitudes of average Americans, there may be added the impact of Marxism and Atheistic Communism in various forms, reducing man and society to the position of complete subservience to a bureaucratic state.

The rise of this new and frequently anti-Christian culture is not here presented as a discovery. Its existence and challenge have been noted and analyzed by various Catholic writers from De La Bedoyere to Maritain. A warning of particular strength and significance was sounded by Alfred Noyes in his recent book *The Edge of the Abyss.* Within recent months, Rev. James Gillis,

Editor of *The Catholic World,* has believed it advisable to call the attention of Catholics generally to the challenge, in his syndicated newspaper column "Sursum Corda."

As far as Catholicism is concerned, this battle of cultures is a deadly serious matter. To safeguard the faith of its members, and to promote Christian life and culture in society in general, the Catholic Church has developed its own educational, scientific, philanthropic, and artistic institutions. The laws of the Church, such as regulate Christian worship, the form of marriage, and various spiritual obligations, exercise a tremendous influence in steadying the outlook and the character of society and in preserving and transmitting the perennial values of Christian culture. Nevertheless, there is strong pressure on all sides towards neutralization of religious belief and deliberate conspiracy of forgetfulness to the contributions of the past.

A number of causes may be assigned as contributing toward such neutralization. For one thing, the old religious and national group segregations have been broken down; and with the mingling of all cultural and religious elements, the natural tendency for many persons is to confuse human kindness and civic tolerance with complete indifference to basic principles. The neutral character of the public school, which excludes religion or religious teaching from its regular curriculum, likewise tends to develop a mentality from which religious values and traditions have been washed out. The whole trend of national life, moreover, has been to emphasize material improvements, machines and technical advance, material comforts and conveniences, personal appearance and external impressions, with a resulting "de-emphasis" on the reality and significance of the spiritual. It must also be noted that the population of the United States has grown by leaps and bounds, particularly in the urban centers. In many cases, the problem of the Church is that of following its people into new and expanding communities, making provision for them after they have settled, seeking them out, meeting new needs, and, in general, of gearing its own organization to meet the challenges of a society that has grown tremendously large and complex.

In meeting this great challenge, the Church looks first at fundamentals and basic considerations. For purposes of discussion, we may single out certain basic problems and permanent needs. I offer the following as worthy of special attention at this time: (1)

stabilization of the family unit; (2) gearing of education for Christian living; (3) encouragement of intellectual leadership among the Catholic laity; (4) developing international bonds of Catholicism; (5) glorification of the spiritual element in man; (6) planning for the future.

STABILIZATION OF THE FAMILY UNIT

Stabilization of the family unit is essential for the continuance of any society, but it is basic to Christian culture in a particular way and with specific standards. These standards are being seriously challenged today, not merely in the fringe of society or by the breach of time-honored or divinely revealed principles, but by a large-scale break-down of the moral code and by legal provision for the easy dissolution of the marital bond. During the war period, the projection of women into industry, the transplanting of large masses of the population from the rural sections to the urban centers of the country, and a general tenseness of nerves have undoubtedly contributed to accelerate the process of moral laxity. The matter of drinking has also become a problem of national concern vitally linked with that of the formation and stabilization of the family unit.

The problem today is therefore one which calls for an energetic statement and repetition of the Christian conception of courtship and marriage. The moral code of friendship, courtship, and sexual behavior must be viewed and presented, not merely as a series of mechanical, disparate, and personal regulations, but as a harmonious, logical, and related body of principles impinging upon the laws of *justice* as well as those of purity. Emphasis must be placed upon the exclusive and indissoluble character of the marital bond, as arising from the natural character of the contract further sealed by divine decree, so that the individual is not morally free to call the terms or the time period under which he or she agrees to marriage with any proviso for divorce and re-marriage in the event that circumstances appear to change.

In this respect, Christian culture in America is fighting an up-hill battle. The laws of the land, which constitute a legal crazy-quilt with respect to marriage and divorce from state to state, together with the frivolous and cynical attitude and example of many persons in high places, constitutes a threat to the Christian conception

of marriage which cannot be minimized. As a further extension of the task ahead, the Church and its various social agencies must redouble their educational efforts in implanting and developing that sense of responsibility which parents must have towards their children if the family unit is to be safeguarded and the Christian tradition is to be passed down to future generations.

A number of practical means may be suggested as meeting these problems, particularly through the formation of mental attitudes upon which Christian action is predicated. One of the most helpful, if arduous, means of arriving at facts in the social order is the parochial census. As a perpetual inventory of the Catholic population and a personal contact with the problems of the people within a given area, many authorities regard the census as a method even more effective than what is known as the "mission" for reaching Catholics who have strayed from the moorings of the faith and bringing them back to the practice of their religious obligations.

Much has been written within recent years about the leakage of Catholics from the Church, ascribed to a variety of causes, including poor instruction, invalid marriages, unsolved moral problems, intellectual difficulties, remoteness from the Church, and sheer laziness. Without an accurate account, of course, it is impossible to determine the extent of this leakage. However, we do know that large numbers of Catholics have slipped away from the Catholic faith because of inadequate provision for their care, as in sections of the South. In our urban centers, likewise, it is undeniable that the various causes outlined have been responsible for the weakening or neutralization of Catholics, who become lost, so to speak, in new surroundings or in the struggle for existence and outside the orbit of parochial life. It has been maintained by various observers that in some sections of our large cities the number of persons who should be Catholics but who have fallen away, either through their own negligence or the lapse of their parents, may reach a potential of thirty to forty per cent of the grand total of Catholics within the given boundaries. Only an exhaustive census can determine the fact in such cases, but the spectre of defection is well worth the watching.

Particularly in industrial sections, where both parents are employed outside the home, more adequate provision must be made for the supervision and recreation of youth who are exposed to delinquency. Increased emphasis must be placed upon the fact that

the natural aspiration and responsibility of woman lie within the home; and although the exigencies of war may interrupt this natural arrangement for a time and certain allowances must be made to provide for the legitimate contribution of women in business and professional life, we must not allow the present abnormal conditions to become a permanent feature of American life or the children of this generation or future generations to become the by-product of homes from which the mother is an absentee.

As time goes on, moreover, we shall find that parents themselves need supervision and additional assistance in the education of their children, as well as in an understanding of their own problems. Parent-teacher associations, if properly directed, will perform an even greater service than in the past, by bringing parents more closely into the educational processes of their children and by helping them to comprehend more in detail the behavior and the problems of their children outside the home. Parochial clinics and conferences for parents may well serve to give them a deeper insight into their own responsibility and to help iron out those problems and difficulties which frequently bring about the estrangement of man and wife or result in the adoption of marital practices which are contrary to the moral law. It is my belief that the wide practice of contraceptive birth control, which is undermining the fabric of the American family, cannot be successfully dealt with by the repetition of moral principles alone, but must call for a detailed and sympathetic study of the causes which lead to this abuse and a vigorous endeavor to re-establish those conditions under which the normal formation of a family becomes an unquestionable right and a joy. This may go so far as a radical change in our civic planning, to make proper provision for the housing of families and ample recreational facilities for children. A community which closes its doors to the growing family has much to answer for to the nation and to God.

In the stabilization of the family unit, particularly where the population is massed together, with the corresponding problems of poverty, delinquency, drunkenness, and broken homes, there appears to be a growing field of action for trained social workers, equipped not only with the technique of rehabilitation and social administration but also with a clear-cut Christian understanding and philosophy of life. Such activity, if properly integrated into parochial life, can serve many useful purposes in the guidance of

youth, the strengthening of home ties, and the reaching into social groups whose contact with the Church is weak or remote. If such service imposes a financial burden upon a particular parish or neighborhood, it may be suggested that a larger community, or various units, pool resources to secure its benefits. The importance of Catholic professional social service is clear from this fact alone, that public health and social guidance agencies are today exercising a profound influence upon large elements of our population and are reaching deep into American culture. A materialistic view of life implanted under the guise of mercy or uplift will spell death to the continuance of Christian culture.

GEARING OF EDUCATION FOR CHRISTIAN LIVING

Gearing education for Christian living has been precisely the first objective of the Catholic school system. When, in the history of our national development, it became clear that the civic government would not provide the financial means for maintaining a parochial school system, the Catholics of this country determined that they would provide a Christian education for their children, no matter what the cost might be. The results speak for themselves in the formation of a strong, intelligent, growing Catholic population.

Our endeavor has been to secure or provide a Catholic education for every Catholic child. Needless to say, we have not been one hundred per cent successful. For various reasons, large numbers of Catholic children, as well as students in the secondary and more advanced stages of education, remain in the public schools or in secular institutions from which the religious conception of culture is banned.

Religious leaders of various denominations have long recognized the serious and basic void of a purely secular education; and they have recognized the inadequacy of the so-called Sunday School to make up the deficiency. As a result, various proposals have been advanced to make some regular provision for the religious education of youth in the public schools. The most practical and feasible of these proposals, it seems to me, is that which is called "Released Time," by which those children who desire it may be released from school at given class periods to attend classes in religious instruction as provided by their respective churches.

This expedient can hardly be said to fulfill all the ideals of Christian education. Nevertheless, it appears to offer a definite opportunity for thousands of children to secure at least a basic instruction in their Catholic faith. Those who participate in this splendid work are worthy of the highest commendation.

Objections are sometimes raised to this plan by those who see in the provisions of "Released Time" a rekindling of the fires of sectarian bigotry and intolerance. I cannot agree with this point of view. Such an argument, if carried to its logical conclusion in America, would mean the end of parochial schools and lead to the destruction of all religious bodies precisely because of their differences. Interpreted in civic terms, the same argument might be applied to eliminate the various political parties of the United States for the reason that discussion of their differences might jeopardize the public order.

If we examine the Catholic school system in itself, we find a growing awareness of the importance of developing a more personal understanding of religion as opposed to a mere formal instruction in Christian Doctrine. We are beginning to realize more clearly that integral Catholic education is something more than an external veneer laid upon secular knowledge, that appreciation of Christian ethical principles must be developed by an application of the teachings of Christ to the daily requirements of twentieth century life, and that Catholic text books dealing with such subjects as history, science, and literature, calling for critical appraisal, must be impregnated with a Catholic sense of values. Catholic educators are beginning to realize more keenly that Catholic education must not be a static thing, which ends abruptly on graduation day, but a vital process that sets in motion certain internal "drives" and forms life habits of Catholic reading, Catholic interests, and participation in Catholic cultural enterprises.

It may be frankly acknowledged that in too many cases Catholic students issue from Catholic schools apparently insensible of their responsibilities or even allergic to Catholic literature, thought, and leadership. Whether this reaction is due, in some cases, to poor pedagogy or, in others, to an improper orientation of interests is not within the scope of this discussion. As the director of a Catholic Forum for several years, I have been much concerned with this problem as related to that of adult education. The notable absence of young men and young women from Catholic audiences

of this character poses a number of questions which I have not been able to answer.

In this process of vitalizing Christian education, the parish as such is quite as important in many ways as the Catholic school. In a very true sense of the word, the parish is a *school,* capable of intensifying its educational activities almost to any degree that it wishes. The pulpit is a teachers' desk *par excellence.* Always and everywhere there is a crying need for the good sermon, the thoughtful sermon, as one of the most effective means for the Christian instruction and inspiration of the general public. It is not to be supposed that the sermon takes the place of the sacraments or the powerful message of good example. Nevertheless, its importance is such as to command the highest attention of all who are concerned with the expression and transmission of Christian life and culture.

By reason of its authority and the wide field of its appeal, the pulpit may well enlarge its scope to call attention to the rich cultural life of the Church and to develop a keener appreciation of Catholic music, art, and literature. The indication of these values naturally leads to the establishment of the means for their cultivation. Results should be reflected in the establishment of parochial or inter-parochial Catholic libraries, study circles, and other cultural groups with the purpose of acquiring and diffusing a more thorough knowledge and appreciation of the fuller implications of the Christian faith.

This should mean likewise the encouragement and patronage, not only of Catholic writers, but also of Catholic artists and musicians in their creative service to the Church. It would be a pity if our age were content simply to repeat or to copy the art, the architecture, or the music of past ages, as if the sources of inspiration had run dry or modern talent were so feeble as to be unable to produce its own artistic expression of eternal truth. Is it not possible that there is ample talent right in our midst if we are only willing to risk something in the endeavor to project Christian culture through the forms and symbols of the twentieth century?

ENCOURAGEMENT OF INTELLECTUAL LEADERSHIP AMONG THE CATHOLIC LAITY

I trust that I may not be accused of any carping or narrowly critical spirit in discussing the particular problems and instru-

mentality of the clergy on the one hand, and of the laity on the other, in the preservation and strengthening of the Christian tradition. The fact is that, particularly in these times, the clergy and the laity must stand together as a unit, mutually reinforcing each other's efforts on behalf of the great common cause. Therefore, in stressing the development of an intellectual leadership among the laity, I do not mean to detract in any way from the spiritual leadership which is distinctive to the clergy from that intellectual leadership which must always be identified with the teaching voice of the Church. On the contrary.

It must be clearly recognized, however, that the laity in modern times have entered into every sphere of learning, and with perfect propriety, so that any failure on the part of the Church to provide for their Christian orientation must, by force of circumstances, be the equivalent of an opening wedge for their defection from the faith. By way of warning, it is no secret that a large body of lay intellectuals in the Latin or Catholic countries of Europe and South America slipped away from the Church, during the nineteenth century and right up to our own day. An examination of the literature of France or of Spain, for example, during this period, is ample proof of the fact. An examination of political developments within most of these countries during the same period is further evidence of a vivid character, for our own instruction.

The reasons for these developments are many; and an honest discussion or analysis of the situation may only lead to protest and misunderstanding. However, we may honestly recognize that during the past one hundred years the progress of education as reaching the masses of the people has been phenomenal. At the same time, the general direction of education has been away from religious controls. This is true of educational institutions under the direction of non-Catholic religious bodies as well as those once dierected by the Catholic Church. In addition, the content of education has broadened tremendously, with the development of the physical sciences and learned research in many fields. Where the educational institutions of the Church have remained content with their basic curriculum and with the simple reiteration of principles and have failed to come to grips with actual problems, they have been by-passed by the establishment of secular centers of learning and research, often filled with an agnostic or disbelieving spirit relative to religious values.

Within recent years, particularly since World War I, the Church has welcomed and made definite provision for the integration of Catholic lay talent into its educational system. Prior to that time, the record is not clear; nor is it entirely clear that during the past century the Church made adequate provision, whether it was able to do so or not, for the encouragement of Catholic cultural and creative enterprises among the laity to meet the secularist spirit of the century. As a result, the literature of the so-called Catholic countries during this period has largely served to create the confused mentality of these times and to build up an intellectual hurdle which the youth of the twentieth century are called upon to leap if they are to return to the principles of genuine Christianity. In many places, as a result of the laws written under the inspiration of nineteenth century Liberalism, the Church has been left in a weakened condition, regarded as little more than a body of medieval ceremonials, and an outcast or unwelcomed intruder. The story is carefully set down in *The Church and the Nineteenth Century* by Raymond Corrigan, S.J.

In the United States, outstanding cultural and intellectual leaders among the Catholic laity have been comparatively few. At the beginning of our tradition in America stands the noble figure of Charles Carroll of Carrollton, followed by others worthy of national and international veneration; but we cannot say that we yet possess the intellectual leadership and prestige which our numbers warrant. This is true in practically every field of learning, research, and public influence. Nor have we yet, in my opinion, begun to lay sufficient emphasis, among our people at large or even among the specially gifted and promising elements of the Catholic body, upon those cultural values and techniques which merit the respect and adherence of a critical and intelligent society.

I should like to carry this message to the various fraternal Catholic organizations in the country, such as the Knights of Columbus, which have within their power, not only to contribute to literary awards and educational endowments, but also to provide cultural programs for their own members and to create those attitudes of mind which make for the recognition, patronage, and honoring of Christian cultural values and of those who have labored to sustain and advance those values. In a word, we are facing the problem of creating an alert and authentic Catholic mind. Unless we bend every effort to this task, we may find in our own

country the same sad development as we have witnessed elsewhere, with the emergency of an increasing body of educated and half educated anti-clericals and the creation of a cynical, critical generation who see the Church as symbolized by the collection box but fail to recognize its profound spiritual nature and purpose.

DEVELOPING INTERNATIONAL BONDS OF CATHOLICISM

In this development, Catholicism must view itself, not simply as a group of national units, but as a world body transcending national limits and genuinely international in its scope and outlook. From a sheerly human standpoint, the Catholic Church possesses the organization and potentialities of a great world power. Nevertheless, in times of crisis such as a world war, the Catholics of the world often find themselves herded into various groups, which have little or no connection whatsoever with the Christian cultural tradition, and lined up for their mutual destruction. Such has been the picture in the two world conflicts coming within the past twenty-five years; and now, upon the threshhold of a new peace, we find ourselves as a body woefully weak. In the preliminaries of the peace table and in the creation of international organization for the maintenance of the peace, we hear the voices of Communism, Socialism, Nationalism, International Trade, Militarism, and Legalism of various sorts. What do we hear of Christianity as an essential factor in the peace? Where is the name of God uttered as providing the moral sanctions for justice? What is being done to restore the tradition of Christian culture or to make it an activating force in the world of the future?

It may be too much to expect the enemies of Christianity or the lukewarm elements of this generation to lay the ground work for a world that will develop along the lines of Christian principles. That task seems to fall back upon the shoulders of those who share actively in the Christian faith and who aspire to some measure of leadership in our time. It will be our task to lay the lines of international exchange, between our churchmen, our educators, our writers, our students, our men of public affairs, our universities, and our various institutions and organizations whose voices can be raised and attuned as the members of a great Mystical Body to the voice and the action of Christ.

GLORIFICATION OF THE SPIRITUAL ELEMENT IN MAN

Christian culture, it must be repeated, is not an external form to serve as an escape from the realities of life or simply to add a kind of artistic grace to this existence. The external forms and symbols of Christianity become nothing more than museum pieces, to be set side by side with other interesting expressions of human endeavor and fancy, unless they are a sincere evidence of the glorification of the spiritual element in man linking man with God and this world with the next. The preservation and advancement of Christian culture must be constantly identified with emphasis upon the great central truths revealed or emphasized by Christ—the existence of a personal God, the divinity of Christ, the existence of a personal immortal soul, the purpose of human existence, the existence of a moral code and of moral responsibility, the dignity of the individual as a child of God, the meaning of prayer, and the practice of religion as the dominating force in life. Christian culture is meaningless unless it is understood as the fullness of the spiritual life in this world and the enrichment of the soul with the knowledge and beauty of God in this life, to be continued in eternity. Unless Christian culture is identified with the process of personal and social holiness, it cannot survive as an activating force in the destinies of mankind.

PLANNING FOR THE FUTURE

These considerations lead to the inevitable conclusion that Christianity, both as an organization of men and as a body of supernatural belief, cannot allow itself to be jostled about by every movement and circumstance that may appear in time and society, but must plan definitely for the future. That planning must take stock of the present state of affairs; it must examine its own principles relative to the future development of society, not excluding the development of civic society. If democracy represents the civic development most logical to the nature of man and of society as viewed by Christian principles, then it is to the promotion of Christian democratic principles and objectives that Christian culture must direct its forces and its planning. If Christian culture finds itself confronted by various challenges and hostile elements within America today, now is the time for us to take stock of the situation and to see what we propose to do about it. If international co-operation repre-

sents an ideal of Christian culture, then it is towards the planning for such that Christian minds must direct themselves. If the closer knitting together of Christian cultural forces throughout the world is regarded as desirable, now is the time to plan the ways and means towards that objective.

In the words of Pope Pius XII, "Today there is still time for submission to the impenetrable and wise designs of God; the hour in which to invoke with perseverance the plenitude and greatness of His mercy." And with the Holy Father we prayerfully add our "trust that the reasonable section of humanity, and particularly those who are united in the name of Christ, will not hesitate to employ the full strength of their zeal and desire to establish a new world in the future from the ruins of hatred, in which all nations, having recovered from the gaping wounds of force, would recognize each other as brothers, and work in harmony along the paths of righteousness."

In this world of the future, America is called upon to furnish a new leadership. That leadership will be as strong as its own spiritual reserves; and those reserves will be no stronger than the forces of the Christian culture to which it aspires.

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THE FIRST LITERARY USE OF THE TERM "CATHOLIC CHURCH"

Follow the bishop as Jesus Christ follows the Father and college of priests as you would the apostles. And respect the deacons as the command of God. Let no one do any of the things belonging to the Church without the bishop. Let that be considered a valid Eucharist which is celebrated by the bishop or by one whom he appoints. Wherever the bishop appears, let the congregation be present, just as wherever Jesus Christ is, there is the Catholic Church. It is not right to baptise or to have the *agape* without the bishop, but whatever he approves is also pleasing to God, so that what you do may be secure and valid.

—St. Ignatius of Antioch, *Ad Smyrnaeos*, VIII.

THE PROOF OF THE CHURCH'S DIVINE ORIGIN

The fact that the Catholic Church was instituted by our Lord Jesus Christ is a truth capable of real demonstration. It is likewise a fact which is energetically assailed and denied by modern opponents of Catholicism. In the face of these attacks, and in the light of the pressing need for an effective proof of this doctrine occasioned by the sharp increase in home missionary activity in this country today, it will be helpful to examine the proofs of the Catholic Church's divine origin, as these proofs stand in the literature of sacred theology at the present time.

A careful inspection of the matter will show, I believe, that, although we have ample material for a convincing proof that our Lord instituted the Church during the course of His public life in this world, the arrangement of the evidence usually found in our theological literature fails to bring out the full force of the demonstration. There is, however, a method of presenting the evidence in such a way as to show clearly that, at the time of our Lord's ascension into heaven, the Church existed as an organized and visible society, manifestly brought into being by Him. In order to understand the nature and the effectiveness of this proof, we must examine first some of the current errors about the origin of the Church, and then the Catholic dogma and its presentation in theological literature.

THE ERRONEOUS TEACHING

Among those who deny the divine origin of the Catholic Church, there are some who maintain that our Lord did not found any religious society at all. They consider His work as primarily political in character. Thus, in what Ernest F. Scott rightly calls a "learned but preposterous book,"[1] Robert Eisler tries to prove that our Lord was a mere political agitator, put to death by the Romans after a brief but spectacular insurrection in the city of Jerusalem.[2]

[1] *The Nature of the Early Church* (New York: Charles Scribner's Sons, 1941), p. 208.

[2] Cf. *The Messiah Jesus and John the Baptist according to Flavius Josephus' recently rediscovered "Capture of Jerusalem" and the other Jewish and Christian Sources.* English edition by Alexander Haggerty Krappe (London: Methuen and Co., 1931), pp. 567 ff.

Salomon Reinach, renowned for his virulent bias against Catholicism, naïvely accepts Eisler's contentions and incorporates them into his fantastic account of "Christian Origins."[3]

Rather recently Rabbi Solomon Zeitlin has offered a new and somewhat restrained version of this theory. He informs his readers that, for the first two decades after the crucifixion, both the Jewish and the Roman authorities looked upon the followers of Christ as a political group, "since they were the followers of Jesus who had been acclaimed as the King of the Jews." He concedes that later the group ceased to be, and to appear as, a political party. "In due time this group lost its political aspect and became religious, and it was later persecuted by the Romans as a religious sect which sought to destroy Roman society and state."[4]

Part of the tactic of those who deny that the Catholic Church owes its origin to our Lord is the now all-too-familiar attempt to indicate St. Paul as the founder of the Church and of the Christian teaching. In line with this tendency, Josef Kastein writes that, although no one man may properly be called the founder of any religion, St. Paul comes as close to possessing this distinction as any other. This author, whose hatred for our Lord and His Church is as venomous as that of Reinach, teaches that our Lord's followers were "renegades," and justifies the action of Judas in betraying Him. According to Kastein, Judas eventually found that "The man before him showed no readiness to illuminate, no ardent desire to fulfill; he was merely aiming at power."[5] Incidentally, two other widely read authors, Bernard Heller[6] and Joseph Klausner,[7] classify our Lord among the "false messiahs." In his usual colorful fashion Rabbi Lewis Browne ascribes to St. Paul the sup-

[3] Cf. *Orpheus. A History of Religions.* Translated by Florence Simmonds (New York: The Liveright Publishing Co., 1941), pp. 249 f.

[4] *Who Crucified Jesus?* (New York and London: Harper and Brothers, 1942), p. 180. In a brilliant review of Zeitlin's book in *The Catholic Biblical Quarterly*, V (1943), 232 ff, Monsignor William L. Newton, S.S.D. exposes its glaring errors.

[5] *The History and Destiny of the Jews.* Translated from the German by Huntley Patterson (New York: Garden City Publishing Co., 1936), pp. 160 ff.

[6] *The Odyssey of a Faith* (New York and London: Harper and Brothers, 1942), pp. 118 f.

[7] Cf. *From Jesus to Paul.* Translated from the Hebrew by William F. Stinespring (New York: The Macmillan Co., 1943), p. 256.

posed fact that "in later years the Nazarene faith began to take on the color and shape of those heathen cults and strange philosophies . . ."[8]

Joseph Klausner, despite his manifest scholarship, conducts as savage and meaningless an attack on the origin of the Church as any of his fellows. Speaking of the Jews' attitude towards our Lord, he somewhat pompously tells us that "Neither can they regard him as a lawgiver or the founder of a new religion: he did not even desire to be such."[9] In another place he describes St. Paul as "the clearly self-conscious creator and organizer of Christianity as a new religious community." Klausner admits that previous writers had exaggerated the influence of St. Paul, but he still insists that "This Saul was the real founder of Christianity as a new religion and a new church after it had been in existence for some years as a Jewish sect and Israelite congregation alone."[10] He agrees with Eisler and the rest that "Jesus of Nazareth was crucified as 'The King of the Jews'—as a political rebel."[11] Klausner, however, has the historical honesty to deny that our Lord was really guilty of this offense.

Typical of the "liberal Protestant" teaching on the origin of the Church is the declaration of Kenneth Scott Latourette. True to the Reformation contention that the true Church of Christ, the Church of the promises, was essentially an invisible affair, while the visible society or societies were always subordinate to this invisible assembly, Dr. Latourette holds that Christianity arose because of elements in our Lord's life and doctrine and denies that Christianity was ever confined to any one system.

The Christianity which spread in the Graeco-Roman world arose, then, out of impulses given by the career of Jesus. However, that religion was never merely the words and deeds of Jesus, but these in the forms in which they were remembered and transmitted, the experiences of individual Christians, and the interpretations given the mem-

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[8] *This Believing World.* Fifth printing (New York: The Macmillan Co., 1941), p. 279.

[9] *Jesus of Nazareth. His Life, Times and Teaching.* Translated from the original Hebrew by Herbert Danby (New York: The Macmillan Co., 1944), p. 414.

[10] *From Jesus to Paul,* pp. 582, 303 f.

[11] *Ibid.,* p. 563.

ories and the experiences. It follows, therefore, that from the outset Christianity has been varied. It has not been a single system of beliefs and practices which has expanded.[12]

Two other liberal Protestants, Professors A. T. Olmstead and Walter Marshall Horton, agree that the original Jewish followers of Christ simply considered themselves as forming one more sect within the Jewish religious commonwealth, differing from their co-religionists only by the fact that they recognized our Lord as the Messias. According to Olmstead, the Hellenists, and according to Horton, St. Paul and the Gentile Christians came to ascribe to our Lord dignities different from and superior to those which were acknowledged by the primitive followers.[13]

All of this is quite in harmony with the teaching of Harnack, who held that, about the middle of the third century, the Church was "a new commonwealth, politically formed and equipped with fixed forms of all kinds," while 150 or 200 years previously there had been "only communities who believed in a heavenly Church, whose earthly image they were."[14] A radical error in all these views is the illusion that the existent Church was in some way formed by a process of federation out of previously existing groups which were somehow sympathetic with our Lord. This view is widespread, although there is no jot of evidence to support it.

An off-hand observation by the distinguished archeologist, Dr. Chester Charlton McCown, betrays the existence and the source of this confusion. He writes that "One of the perhaps fortuitous, but decidedly enigmatic, silences of history lets the Galilean followers of Jesus, who must have numbered thousands, drop into complete oblivion, while Jerusalem, the murderer of the prophets and of Jesus, significantly becomes the center of the new faith."[15] Apart

[12] *A History of the Expansion of Christianity.* Volume I. *The First Five Centuries* (New York and London: Harper and Brothers, 1937), p. 61.

[13] Cf. Olmstead, *Jesus in the Light of History* (New York: Charles Scribner's Sons, 1942), pp. 253 ff.; also Horton, *The Growth of Religion,* by Harry Nelson Wieman and Walter Marshall Horton (Chicago and New York: Willett, Clark and Co., 1938), Part I, *The Historical Growth of Religion,* by Walter Marshall Horton, p. 144.

[14] *History of Dogma.* Volume I. Translated from the third German edition by Neil Buchanan (Boston: Little, Brown, and Co., 1902), p. 45.

[15] *The Ladder of Progress in Palestine. A Story of Archeological Adventure* (New York and London: Harper and Brothers, 1943), p. 254.

from the words "fortuitous," "enigmatic," and "significantly," which seem to indicate a ponderous attempt at levity by the learned author, the passage is a frank admission of the fact that McCown thinks that the Church was originally composed of all the men and women who could in any way be designated as followers of or sympathetic with our Lord. He obviously believes that the society of the disciples existed in Galilee as well as in Jerusalem at the outset, and seems convinced that the Jerusalem group has achieved undue prominence.

THE CATHOLIC DOGMA

The truth to which all of these errors are opposed has thus been expressed in the "Oath against the Errors of Modernism": "Likewise I believe with firm faith that the Church, the guardian and the teacher of the revealed word, was founded immediately and directly by the true and historical Christ Himself while He was dwelling among us, and that it was built upon Peter, the prince of the apostolic hierarchy, and upon his successors forever."[16] The truth contained in this dogmatic formula is something which has been recognized and taught by the Church since it began to exist. It is a part of the deposit of revelation, the message which God has confided to the Church as something which is to be taught and guarded infallibly until the end of time. Thus it has always been a part of the dogmatic message of the Church, and, at the same time, a truth recognized and proposed by the corps of Catholic theologians.

THE DOCTRINE OF THE OLDER THEOLOGIANS

Despite the fact that the truth itself belongs to the deposit of divine public revelation, however, the formation of a theological demonstration in favor of this truth is something comparatively recent in the history of scholastic theology. From the thirteenth to the sixteenth century the theologians' teaching about the origin of the Church was pretty much in line with the distinction formulated by Moneta of Cremona and again, almost four centuries later, by Francis Suarez. According to this distinction, the Church, considered as the congregation of the faithful, that is, as including all those men and women who have accepted the deposit of divine public revelation, began in the time of our first parents. The Church

[16] *DB,* 2145.

of the New Testament, however, actually began to exist prior to the ascension. Moneta took the fact that our Lord gave the Holy Ghost to the disciples as a proof of the divine foundation of the Church.[17] Suarez, on the other hand, used the elements of a much more complex demonstration in showing that our Lord had instituted the Church Militant of the New Testament. He cites the passage "upon this rock will I build my church." He then appeals to the unanimous testimony of the Fathers and of the scholastic Doctors. As a framework for a proof from reason, Suarez notes the fact that our Lord instituted the sacrifice, the sacraments, the priesthood and the order, out of which the corporate unity of the Church arises.[18]

St. Robert Bellarmine does not make the thesis that our Lord established the Church a part of his *De Ecclesia militante*. In the *De notis Ecclesiae* he refers to it only indirectly, in dealing with the note of antiquity. He set out to show that each of the heretical religious societies had separated from the Church just as fully as the Church itself had broken away from the synagogue. Nevertheless St. Robert's explanation is fully as interesting to present-day theologians as that which had been offered by Suarez.

According to St. Robert, six conditions are found verified whenever there is an outstanding change in religion. There is first an authority, and in the case of the Church this authority is Christ, its founder. Secondly there is some new doctrine, and the beginning of the Church brought with it the first explicit belief in the mysteries of the Trinity and the Incarnation. Then there must be a definite time to which the origin can be ascribed, and St. Robert notes that the Church began to be preached in the fifteenth year of Tiberius Caesar. A new religion must have a place of origin, and the Church arose in Judea. As a fifth condition there must be opponents, and the scribes and pharisees, and then the Gentiles were the enemies of the new Church. The sixth condition is most interesting. St. Robert taught that in the founding of a new religion there must be a small society comprising the original initiates, which later spreads abroad. He simply notes that, at the time

[17] Cf. *Adversus Catharos et Valdenses Libri Quinque* (Rome, 1743), Lib. V, cap. 2, pp. 408 ff.

[18] Cf. *Opus de Triplici Virtute Theologica* (Lyons, 1621), Tract I, Disp. 9, sectio 2, pp. 162 f.

that the Church separated from the synagogue, the Christians were much fewer than the Jews.[19]

The attitude of Suarez and St. Robert prevented the much more complex theory of the great fifteenth century theologian, the Cardinal John de Turrecremata, from exercising any great influence in scholastic literature. Turrecremata had taught that there were four ways of describing the origin of the Church Militant of the New Testament. When we speak of this origin in those who first believed through a mental or inward vocation, the Church may be said to have begun with our Lady. If we are dealing with the origin of the Church among those who were called by our Lord's preaching, then we should say that the Church began with the first vocation and gathering of the disciples. If we speak of the origin of the Church in terms of the firmness of its faith and the perfection of its missionary activity, then it began on the first Christian Pentecost. Finally, if we attempt to describe the foundation of the Church in terms of the sacraments by which that Church is formed, then the Church may be said to have begun with the Passion of Christ.[20] Only the second and the fourth points in Turrecremata's explanation have survived in the literature of scholastic ecclesiology.

Francis Sylvius, treating of the time when the Church of the New Testament had begun to exist, taught that it started when our Lord began to preach. True to the tradition of Douai, Sylvius appealed first to the authority of St. Augustine. Then he reasoned to his conclusion from the facts that, even before the resurrection, there was a society of the faithful attached to Christ as the Head and professing their faith in Baptism, and that, according to the Council of Trent, the apostles had been priests of the New Law even prior to the resurrection.[21]

Serious attention was not given to the theological proof of the thesis that our Lord had founded the Church before His ascension until about one hundred years ago. We find this thesis treated at some length in the manuals of Knoll, Liebermann, Perrone and

[19] Cf. *De Controversiis Christianae Fidei adversus Huius Temporis Haereticos,* Tom. I (Ingolstadt, 1586), *Quartae Controversiae Generalis Liber Quartus. De Notis Ecclesiae,* cap. 5, col. 1341 f.

[20] Cf. *Summa de Ecclesia* (Venice, 1560), Lib. I, cap. 24, pp. 26^{v} ff.

[21] Cf. *Libri Sex de Praecipuis Fidei Nostrae Controversiis cum Nostris Haereticis,* Lib. III, *De Ecclesia.* q. III, a. 2. In the *Opera Omnia* (Antwerp, 1698), V, 265 f.

Murray, although this last includes it among his *Notiones praeviae,* rather than in the body of his text. Knoll used the prophecies of the Old Testament, the teaching and the acts of Christ, and the history of the early Church to support his thesis.[22] Murray offered only a relatively brief treatment from Scripture and from history, on the grounds that all Christians recognized the fact that our Lord had instituted a Church.[23]

THE CONTEMPORARY THEOLOGIANS

The persons who complain of rigid uniformity in modern scholastic theology would be greatly surprised if they were to examine a few modern manuals on the thesis of the divine origin of the Catholic Church. With perhaps one exception, and that not too important, any of these manuals will give students the material necessary for an accurate and effective proof that the society which we know as the Catholic Church really owes its origin to our Lord. In general, much the same material is offered in all of these texts. There is, however, no trace of uniformity in the arrangement of the material. It would seem that the Catholic ecclesiologists, as a group, have not devised any one disposition of the matter for proving that Christ actually founded the Church.

The great American theologian, Anthony Charles Cotter, S.J., divides his matter into several distinct theses. First he proves that our Lord preached the Kingdom of God as a visible religious society. Then he points out that Christ willed that this society should be one, indefectible, and necessary for all men. He indicates the grant of power to the apostles, and the giving of the primacy to Peter. The perpetuity of this primacy is demonstrated, and then the author proves that it belongs to the Roman Pontiff. All of these conclusions converge to the thesis that the Catholic Church alone is the true Church of Christ.[24]

[22] Cf. *Institutiones Theologiae Dogmaticae Generalis seu Fundamentalis* (Turin, 1868), pp. 351 ff.

[23] Cf. *Tractatus de Ecclesia Christi* (Dublin, 1860), I, 131 ff. It is interesting to note that Murray, one of the most erudite of the nineteenth century theologians, refers only to Libermann, Knoll, and Perrone as authorities for the thesis *de institutione Ecclesiae,* making no reference to earlier writers.

[24] Cf. *Theologia Fundamentalis* (Weston, Massachusetts: Weston College, 1940), pp. 346 ff.

Christian Pesch approaches the thesis from the angle of the divine magisterium. He begins by proving that our Lord instituted a living apostolic teaching office to guard and propagate His doctrine. After showing that this magisterium was established as something infallible, Pesch proves that the apostles also received the powers of jurisdiction and of order, and that a genuine primacy was promised and then granted to St. Peter. He then comes to the conclusion that, by instituting the apostolic college under the primacy of Peter to teach, rule, and sanctify men, Christ became the author of the supernatural religious society which He called His Church.[25] Ludwig Lercher and Canon Hervé use a somewhat similar method, treating separately of the establishment of the Church as an hierarchical and as a monarchical society.[26]

Adolphe Tanquerey gave a good proof of the fact that our Lord instituted the Church as a permanent organization, as a society in the strict sense of the term, by appealing to our Lord's own life, as described in the Gospels, and to apostolic history. He shows that Christ promised a Church and then actually founded it. The foundation consisted in the instruction about the nature of this society, and then in the act of establishing a common end, designated subjects, proper authority, and means for the attainment of this end. The apostolic history begins with the life of the Church after Pentecost.[27] With a somewhat similar approach, Van Noort emphasizes the fact that our Lord made the profession of the same faith, the communication in the same rites, and subjection to the same rule incumbent upon all His followers.[28] Paris points to the activity of our Lord in establishing the laws, gathering, and ordering the members of the new society, and the strengthening of this congregation by His gifts.[29] Like Tanquerey and Van Noort, Bainvel appeals first to the Gospels, and only then to the other

[25] Cf. *Institutiones Propaedeuticae ad Sacram Theologiam,* 6th and 7th ed. (Freiburg im Breisgau, 1924), pp. 184 ff.

[26] Cf. Lercher, *Institutiones Theologiae Dogmaticae,* 2nd ed. (Innsbruck, 1934), I, 272 ff.; also Hervé, *Manuale Theologiae Dogmaticae,* 19th ed. (Westminster: Maryland: The Newman Bookshop, 1943), 285 ff.

[27] Cf. *Synopsis Theologiae Dogmaticae Fundamentalis,* 24th ed. (Paris, Tournai, and Rome, 1937), pp. 420 ff.

[28] Cf. *Tractatus de Ecclesia Christi,* 3rd ed. (Amsterdam, 1913), pp. 7 ff.

[29] Cf. *Ad Mentem S. Thomae Aquinatis Tractatus de Ecclesia Christi* (Turin, 1929), pp. 16 ff.

books of the New Testament in proving that our Lord founded the Church. Bainvel phrased his thesis to show that our Lord instituted the Church as a distinct visible society, within which the Christian religion exists, and outside of which it does not exist.[30]

Archbishop Valentine Zubizarreta's historical proof centers around the evidence in the Gospels that our Lord did everything requisite for the founding of a visible society. He stresses the fact that Christ gathered a group of disciples, united them by faith and by the sacraments, and gave them a definite corporate end to be achieved under the direction of pastors whom He designated.[31] Anthony Michelitsch and Bernard Bartmann use a like approach, and the former gives far more documented evidence.[32] Emil Dorsch and John Sylvester Berry both emphasize our Lord's promise to found a Church and the actual institution, perfected in the apostolic commission.[33] Reginald Schultes demonstrates the origin of the Church from Christ by the doctrine of the Kingdom, the expression of our Lord's will, the testimony of the apostolic Church, of St. Paul, and of the post-apostolic Fathers. Canon Joseph Lahitton offers what would seem to be insufficient evidence, merely indicating our Lord's promise, and St. Paul's teaching on the Church as Christ's body.[34]

Heinrich Dieckmann, like Lercher and Hervé, centers his historical proof about the establishment of the apostolate and the primacy. A magnificent explanation of the teaching on the Kingdom of God is prefaced to this historical proof. Dieckmann enhances his treatment of the question by distinguishing between three states of our Lord's Church. The initial period lasted from the beginning of our Lord's public life until the Passion. The

[30] Cf. *De Ecclesia Christi* (Paris, 1925), pp. 23 ff.

[31] Cf. *Theologia Dogmatico-Scholastica ad Mentem S. Thomae Aquinatis,* 3rd ed. (Bilbao, Spain, 1937), I, 278 ff.

[32] Cf. Michelitsch, *Elementa Apologeticae sive Theologiae Fundamentalis,* 3rd ed. (Graz and Vienna, Austria, 1925), pp. 255 ff.; also Bartmann, *Précis de théologie dogmatique.* Traduit de l'allemand, sur la huitième édition, par l'abbé Marcel Gautier. 2nd ed. (Mulhouse, France, 1936), II, 159 ff.

[33] Cf. Dorsch, *Institutiones Theologiae Fundamentalis,* 2nd ed. (Innsbruck, 1928), II, 25 ff.; also Berry, *The Church of Christ,* 2nd ed. (St. Louis and London: B. Herder Book Co., 1927), pp. 19 ff.

[34] Cf. *De Ecclesia Catholica Praelectiones Apologeticae* (Paris, 1931), pp. 38 ff.

fundamental period extended from the Passion until Pentecost. With Pentecost the Church entered on its status of formal existence.[35]

Louis Billot has managed to grasp the spirit of the classical ecclesiologists in his thesis that Christ ended the Mosaic religion, and that He first announced His Church by preaching it as the fulfillment of the Old Testament, then, before His Passion, He made it ready in proximate preparation, and that He finally founded it after the resurrection. This Church, according to Billot's thesis, began to live its own life as a perfect society distinct from the synagogue and began to expand immediately after the first Christian Pentecost.[36]

THE TEACHING OF BISHOP D'HERBIGNY

Michael D'Herbigny, however, adopts an entirely different approach. Where Billot and all the rest had started from the accounts of our Lord's acts and teachings in the Gospels, and had used the Acts of the Apostles as a kind of complementary source, D'Herbigny begins with the observation that before the destruction of Jerusalem there flourished a new religious society called the Church, a society which asserted that it had been established by our Lord as the heir to God's promises and commissioned to gain all nations to the worship of the one true God. The second portion of D'Herbigny's demonstration on the divine origin of the Church considers the thesis that this society was formed neither haphazardly nor by the design of the apostles, but by our Lord, acting intentionally.[37]

It would seem, at any rate, that D'Herbigny's treatment of this matter is far more effective than that offered by his fellow ecclesiologists. Where the other modern theologians had concentrated on a demonstration that our Lord established a visible religious society during the course of His public life, D'Herbigny set out

[35] Cf. *De Ecclesia Tractatus Historico-Dogmatici* (Freiburg im Breisgau: Herder and Co., 1925), I, 195 ff.

[36] Cf. *Tractatus de Ecclesia Christi sive Continuatio Theologiae de Verbo Incarnato*, 5th ed. (Rome, 1927), I, 67 ff.

[37] Cf. *Theologica de Ecclesia*, 3rd ed. (Paris, 1927), I, 37 ff. D'Herbigny has a preparatory thesis on the Messianic expectations among the Jews in the time of our Lord.

to prove that the visible religious society properly called the Church had actually been established by our Lord. To achieve this end he first examined the existent society, as it appeared prior to the destruction of Jerusalem. Only then did he give his attention to the Gospel verification of the claims which this society made about its establishment by our Lord.

D'Herbigny's method simply reverses the arrangement used by the other writers. The portion of the truth which they take as subsidiary, D'Herbigny uses as the primary element in his demonstration. Where Billot and the others first showed that our Lord had spoken and acted in such a way as to imply that He was founding a religious and visible society, and then turned to the Acts of the Apostles for confirmation of this doctrine, D'Herbigny first shows the existence of a Church instituted by Christ, and then turns to the Gospels for evidence to show *how* this society was formed. His method has a clarity and a concrete approach which seems to make it far superior to that of his fellow ecclesiologists.

Yet even D'Herbigny's presentation of the thesis leaves something to be desired. His proof for the divine origin of the Catholic Church rests ultimately upon the evidence that there was a religious society in Jerusalem prior to the destruction of that city, manifesting itself as an organization formed by our Lord. The fact of the matter is that the source which he uses is capable of showing the truth of the thesis much more effectively. The Acts of the Apostles contain the information that, immediately after our Lord's ascension into heaven, the Church was in existence as a visible and organized society which had obviously been formed by our Lord during the course of His public life. A demonstration which starts with this evidence would seem to be the most effective means for showing the divine origin of the Catholic Church.

THE BASIS FOR EFFECTIVE DEMONSTRATION

The point to be proved in expounding the Catholic truth about the origin of the Church is the fact that this society was instituted immediately and directly by our Lord, and formed while He was still among us in this world. Thus, according to divinely revealed teaching, the essential work of bringing the Church into existence was completed at the moment of the ascension. Thus the claim of the Church, as expressed in the "Oath against the Errors of Mod-

ernism," is that it was an existent society at the time when our Lord terminated His public life on earth. Manifestly the best demonstration of this truth will rest on evidence that the Church lived and acted as an organized and visible society immediately after our Lord ascended into heaven.

Now an organized society includes both persons who rule and those who are ruled. This is true in the case of the Catholic Church as well as in the case of any other social unit. Thus, when we say that the Catholic Church was instituted by our Lord, we imply that there were rulers who had received their powers and their commission from Christ, and that there were other persons who had been gathered into the group by our Lord and made subject to the power of the ecclesiastical leaders. When we state that Christ instituted the Church while He dwelt among us, we mean that, at the moment of the ascension, there was in existence a religious society which He had formed, and within which some members exercised authority over others in the name and by the commission of Christ.

The first chapter of the Acts of the Apostles gives the pertinent and essential evidence in this regard. It shows very clearly that, when our Lord rose up into heaven, He left behind Him, not only an apostolic college, but a formed and complete society within which Peter and the other apostles wielded authority. This society obviously owes its being and organization entirely to our Lord. It was not a group gathered together by the apostles after the ascension. It was in existence at the moment when our Lord rose up into heaven.

St. Luke thus describes the events immediately subsequent to our Lord's ascension:

> Then they returned to Jerusalem from the mount that is called Olivet which is nigh Jerusalem, within a sabbath day's journey.
>
> And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus and Simon Zelotes and Jude the brother of James.
>
> All these were persevering with one mind in prayer, with the women and Mary the mother of Jesus, and with his brethren.[38]

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[38] *Acts*, 1:12-14.

According to this passage, the social unit which Christ left in this world at the moment of His ascension into heaven was one in which the apostles were joined with our Lady, with the holy women, and with the brethren of the Lord. All of these persons were united in prayer. Their petition to God was a corporate act.

The brethren of the Lord mentioned in the fourteenth verse of the first chapter in the Acts of the Apostles were obviously not merely the group of men related to Him by ties of blood. The very next verse tells of an address of Peter to these brethren, and the number involved makes it perfectly evident that they were simply the members of the society over which Peter and his fellow apostles presided.

> In those days, Peter, rising up in the midst of the brethren, said (now the number of persons together was about an hundred and twenty):
>
> Men, brethren, the scripture must needs be fulfilled, which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus:
>
> Who was numbered with us and had obtained part of this ministry . . .
>
> Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us,
>
> Beginning from the baptism of John, until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.[39]

This document makes it evident, as well as any historical record possibly can, that the group which met in Jerusalem immediately after the ascension and before the first Christian Pentecost was one which, as a unit, had been with our Lord during the course of His entire public life. According to St. Peter's words, some of those who had been members of the group from the outset had never been elevated to the ranks of the apostolate. In other words the group had included from the beginning some men who were chosen as apostles and others who had not been thus chosen. Thus the net effect of our Lord's working upon the group had not been merely the commissioning of some ecclesiastical leaders. It had manifestly been the organization of a complete and visible religious society, the society which existed and acted during the days intervening between the ascension and Pentecost.

[39] *Acts*, 1:21-22.

In the light of the data contained in the first chapter of the Acts of the Apostles, it is easy to use the evidence of the Gospels to their full effectiveness. St. Peter was given supreme jurisdictional power and the members of the apostolic college were all given real authority within the Church, according to the four evangelists. The evidence of the first chapter of the Acts of the Apostles makes it clear that St. Peter and his fellow apostles received power which they were commissioned to exercise within the group of which they themselves were members, the group which our Lord had gathered around Him, the group which appears as a fully formed society, acting under the direction of Peter and the other apostles immediately after our Lord's ascension into heaven. Thus, in the light of the Acts, it is obvious that the product of our Lord's social activity was not merely a corps of leaders competent to enlist followers, but a complete and visible religious society. The evidence of the Gospels can be used to show how the leaders of this society received their commissions from our Lord.

Starting from the dicta of the Gospels, it is easy enough to show that our Lord gathered certain persons around Him. It is easy also to indicate that the apostles themselves were chosen from among the followers or disciples of Christ. But no source shows quite so clearly as the first chapter of the Acts of the Apostles that the disciples, who manifestly appear as a group in the Gospels, appeared immediately after the ascension of our Lord as a fully organized religious society, as a religious social unit formed by our Lord.

This society of the disciples is the Church of the promises. It is the organization, and the only organization, which received our Lord's assurance, immediately before the ascension, that He would remain with it until the consummation of the world. It is the society into which the converts to Christianity were to be introduced if they were to be saved "from this perverse generation."[40] As a matter of fact it was to the members of this visible society of the disciples that the term "Christian" was first applied,[41] and it is to them alone that it properly belongs.

The society which was in existence at the moment of our Lord's ascension into heaven was fairly numerous even at that time. About one hundred and twenty heard the first command which St.

[40] *Acts*, 2:40.

[41] *Acts*, 11:26.

Peter gave to the new Church, and there is no reason whatsoever to suspect that this figure included all of the membership of the society. It would be extremely unlikely that the holy women, or that young children, would be brought into a meeting which was expected to work towards the selection of a new member of the apostolic college.

St. Paul informs us that on one occasion the risen Saviour was seen by "more than five hundred brethren at once."[42] Most probably this appearance took place before the ascension. In any event, it is quite certain that the society which existed in Jerusalem during the days between the ascension and Pentecost was not top-heavy by reason of too many leaders for the total membership. The society included at least one hundred twenty persons, and may well have counted over five hundred members. An organization such as this, directed by one supreme leader, assisted by ten other men in authority, is a well-formed social unit. That was the unit which our Lord gathered together, formed into a society, and left behind Him in this world at the moment of His ascension.

THE ADVANTAGES OF THIS METHOD

When we base our proof of the divine origin of the Church on the evidence of the first chapter in the Acts of the Apostles, and then bring the information in the Gospels to explain the formation of the society described by St. Luke, we are in a position to protect our own people against the most dangerous modern misunderstanding about the Church's origin. The claim that the followers of our Lord were originally a band of political rebels is too ridiculous and too obviously devoid of serious scientific foundation to trouble an inquirer. There is, however, another and a subtler kind of error regarding this matter. The people who hold what amounts to the standard liberal Protestant view about the origin of the Christian Church seem to labor under the illusion that the Church was originally a society which gathered about the apostles. They imagine it as composed of a group of sympathizers with Christ, a group which was scattered throughout the regions which had been favored with our Lord's own ministry. They believe that groups in various cities and towns of Palestine eventually

[42] *I Cor.*, 15:6.

united in a kind of social union, and that the resultant society is the thing which we know as the Church.

The method of proving the divine origin of the Church from the evidence of the four Gospels alone, or even the method of starting the proof from the evidence of the Gospels, could do very little to unseat this error. The Gospels shows us the picture of our Lord granting power to St. Peter and to the apostolic college. They do not show clearly that this power was granted as something which was to be exercised within a group which was in existence at the very moment when that power was granted; a group which became a fully organized society at the moment that certain of its members were given jurisdictional power within it. The first chapter of the Acts of the Apostles shows this society as a complete and visible organization. Thus it would seem to be the best starting point for an effective and convincing proof of the Church's divine origin.

Strange to say this method is by no means new. It was the usual procedure of the great counter-Reformation controversialists to insist upon the fact that the Church was the society which had started from Jerusalem. Against the advocates of an invisible Church as the true Church of Jesus Christ, men like Driedo and Stapleton took care to point out that the true Church of the promises was the one which had lived in Jerusalem,[43] the visible society into which the converts of the first Pentecost were incorporated, and with which every man must be associated if he is to attain the end of eternal salvation. In this way they made it clear that the the original and true followers of our Lord were not a mere group of sympathizers who gathered themselves together, but a real society, the group of our Lord's disciples, formed by Him into the perfect and visible organization which is His Mystical Body.

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[43] Both Driedo and Stapleton had introduced the concept *"incipiens a Hierusalem"* into their descriptions of the true Church. Cf. Driedo, *De Ecclesiasticis Scripturis et Dogmatibus* (Louvain, 1530), p. 510; and Stapleton, *Principiorum Fidei Doctrinalium Demonstratio Methodica* (Paris, 1579), Controversia I, Lib. IV, cap. 6, p. 114; and also the *Principiorum Fidei Doctrinalium Relectio Scholastica et Compendiaria* (Antwerp, 1596), Controversia I, Quaest. 5, art. 1, p. 125.

Answers to Questions

SUFFRAGES FOR A DECEASED NON-CATHOLIC

Question: On the occasion of the death of President Roosevelt, the newspapers carried accounts of Masses celebrated for the repose of his soul, both in this country and in some of the European capitals. How can this be squared with the Church's prohibition of public Masses for those who died outside her communion (Can. 1240, 1241)? What is to be said likewise of a prayer in common by a congregation in a Catholic Church for the repose of the President's soul?

Answer: Since most newspaper reporters and editors are not familiar with the niceties of theology and liturgy, we cannot place much trust in a newspaper statement that a Mass was publicly offered for the repose of the soul of the late President. Actually, the Mass may have been offered for God's blessing on our country, and even announced as such, and yet the newspaper men may have described it as a requiem Mass for the deceased executive. At any rate, it would be contrary to the Church's legislation to offer a Mass publicly for the repose of the soul of one who died outside the communion of the Catholic Church, however sincere he may have been in the profession of his own form of Christianity, and however exalted his official position. Fr. Woywood expresses this point as follows:

> Though we know that many Protestants are such merely because they happened to be born of Protestant parents (not from any spirit of opposition to the Catholic Church), still the fact remains that they are in the enemy camp just like the alien enemy during the war. The Catholic Church cannot recognize them as members of the Church without sacrifice of principle. Wherefore it is unreasonable to request a priest to say Mass for a deceased non-Catholic, whether a private person or an official of a state or nation. . . . In reference to the saying of Mass for deceased non-Catholic princes and other official personages, there is the declaration of Pope Gregory XVI that the ancient and the new discipline of the Church forbid us to honor with Catholic religious rites persons who have died in external and notorious profession of heresy (*Commentary on the Code of Canon Law,* I, 380).

Perhaps some might attempt to justify the recitation of the Our Father, etc., for the repose of the soul of a non-Catholic by a congregation gathered in church, on the grounds that this is not a liturgical act of prayer, but is rather a private prayer of many. However, this would seem to be in opposition at least to the spirit of the Church's legislation, which emphasizes the fact that those who remain until death outside the true fold may not be given the same public recognition and honor—whether by a liturgical or by a non-liturgical act—as those who died in communion with the Church. It would seem best for priests to do no more, on an occasion such as we are discussing, than to request the members of the congregation to pray privately for the soul of the deceased official.

A VOCATION TO THE PRIESTHOOD?

Question: A boy of thirteen, apparently of excellent character, in a moment of excitement aroused by a radio serial shot and killed his little sister. After spending two years in a state institution, where his record for conduct was flawless, he is now free and wishes to study for the priesthood. Would he be permitted to strive for this goal?

Answer: Presuming that the boy in question possesses the qualifications required of one of his age who aspires to the priesthood, two difficulties would have to be overcome before he could be admitted to this sacred state. First, means must be taken to prevent scandal. Certainly, there were extenuating circumstances in the act he committed; perhaps it was not subjectively a mortal sin. Nevertheless, if it became a matter of common knowledge in the place where his priestly ministry would be exercised that he had killed his own sister, grave scandal would probably arise, particularly in the form of a refusal on the part of many to receive the sacraments from him or to co-operate with his priestly activites. This difficulty might be surmounted if the boy were accepted by a diocese far distant from his home, or by a religious order, especially one engaged in foreign mission work. Secondly, he would have to receive a dispensation from the irregularity *ex delicto* which he incurred if the homicide was sufficiently deliberate to constitute a mortal sin, even though he had not attained the age of puberty when the deed was committed (Can. 985, § 4). By the

general law of the Church such a dispensation could be granted only by the Holy See (Can. 990). However, if a bishop or a religious superior is willing to take measures necessary to remove these obstacles of the natural and the ecclesiastical law, there is no reason why the boy should not be permitted to study for the priesthood.

BREAD AND WINE FOR THE HOLY SACRIFICE

Question: A story is being passed around to the effect that some priests in a Japanese prison camp said Mass, using the only kind of bread available—bread made from rice flour—and also (according to one version of the story) using wine not made from grapes, but pressed from some other kind of fruit. Would it be permissible to offer the Holy Sacrifice with such matter? Could the Pope dispense from the liturgical prescriptions to this extent?

Answer: Either the story to which the questioner alludes is pure fiction (or a greatly garbled account of what actually took place) or the priests in the unfortunate situation described were unfamiliar with a basic doctrine of sacramental theology. For the valid consecration of the Holy Eucharist it is required that the bread be made of wheat and the wine pressed from grapes. This is a certain doctrine of Catholic teaching, confirmed by the practically unanimous consent of theologians down through the centuries. (Cajetan and Biel held that bread made from other kinds of cereal besides wheat can be consecrated validly, but their view must be regarded as untenable.) The Missal explicitly asserts: "If the bread is not wheaten, the sacrament is not confected" (*De Defectibus,* III, 1). Canon 815 says that the bread must be *merely wheaten,* and the wine *from the fruit of the vine.* Catholic tradition interprets these requirements for the eucharistic matter as divinely ordained, not as merely ecclesiastical prescriptions. Hence, not even the Pope could give a dispensation for a priest to celebrate Mass validly with any matter other than wheaten bread (either leavened or unleavened) and wine made from grapes.

AN EXEGETICAL PROBLEM

Question: When Our Lord said: "For then there will be great tribulation, such as has not been from the beginning of the world

until now, nor will be" (*Matt.* 24: 21), He seems to have been speaking of the destruction of Jerusalem. Now, how could He have said that no such tribulation would ever exist again, in view of the immeasurable horrors of the present World War?

Answer: Some think that in uttering this prophecy Christ was limiting Himself to calamities that had befallen or would befall the Jewish people, so that His meaning was that nothing had ever happened or ever would happen to the Jews comparable in horror and humiliation to the siege of Jerusalem. Others say that Christ was speaking of the siege of Jerusalem precisely as a siege, and meant that this would be the worst event of its kind ever witnessed or ever to be witnessed in the world. Still other scholars believe that Our Saviour was considering the intensity of the suffering to come on the besieged people of Jerusalem, and predicted the destruction of the Holy City as the worst calamity that would ever be experienced in the world from this standpoint, even though others might be more universal—for example, the present war. Finally, many exegetes interpret this text as referring, not to the fall of Jerusalem, but rather to the end of the world. In this interpretation, when Christ said that there would be no greater calamity afterward, He meant that no more terrible event would occur from the time of His prophecy up to the end of the world itself (cf. Breen, *A Harmonized Exposition of the Four Gospels,* III, 658).

FRANCIS J. CONNELL, C.SS.R.

STATIONS OF THE CROSS *CORAM SS. SACRAMENTO*

Question: Is there any positive legislation which forbids the faithful to make the Way of the Cross during solemn exposition of the Blessed Sacrament?

Answer: So far as we have been able to discover, there is no positive prohibition of making the Stations of the Cross while the Blessed Sacrament is solemnly exposed in the church, nor have we found any record of the presentation of the case to the Sacred Congregation of Rites.

However, the entire legislation of the Church regulating the solemn exposition of the Blessed Sacrament argues against the propriety of turning away from the altar of exposition even for so

salutary a purpose as that of making the Way of the Cross. While exposition is in progress, the evident mind of the Church is that all in the presence of the *Sanctissimum* be occupied in the adoration of the Blessed Sacrament. So, we find multiplied decrees legislating that, ordinarily at least, even Mass is not to be celebrated at the altar of exposition nor Holy Communion distributed from it (cf. S. R. C. Decrees 1406; 1421 *ad* 5; 2765; 3124 *ad* 2; 3448 *ad* 1; 3482; 3505 *ad* 1; 3525 *ad* 4; and Apr. 17, 1919). While the *Instructio Clementina,* regulating the Forty Hours' Adoration, is intended primarily for Rome, it is rightly held as the norm to be followed throughout the Western Church. It will be recalled that, according to this *Instructio,* except in case of necessity, only the Masses of Exposition and Reposition are to be celebrated at the altar on which the Blessed Sacrament is enthroned. Authorities, like Martinucci (Lib. II, Cap. 38, nn. 111 f.) hold that even liturgical processions, like those of Candlemas and Palm Sunday, are to be omitted during the period of solemn exposition of the Forty Hours.

THE PECTORAL CROSS AND THE *CAPPA MAGNA*

Question: Is it quite correct to wear the pectoral cross outside the *cappa magna,* when a bishop goes to or from the sanctuary on the occasion of pontifical ceremonies?

Answer: To this query, proposed by a distinguished member of the hierarchy, our reply is that only custom sanctions the wearing of the pectoral cross outside the *cappa magna.* No doubt the practice had its origin in the wearing of the cross over the mozzetta or mantelletta when the prelate is clothed in this ordinary choir dress.

The Sacred Congregation of Ceremonial (Aug. 17, 1916) when its attention was called to the practice of wearing the pectoral cross outside the *cappa magna,* decided that, at least for Rome, in this matter ***nihil innovetur.***

Both the *Caeremoniale Episcoporum* (Lib. II, Cap. VIII) and Martinucci (Lib. V, Cap. IX) in giving directions for Pontifical Mass evidently presume that the bishop has no cross to remove before he is divested of the *cappa magna.* The pectoral cross is to be placed on the altar with the other vestments and put on by the officiating prelate, after the cincture, in the ceremony of vesting.

As a matter of fact, there is nothing in any official book to indi-

cate that the pectoral cross is worn at all, either under the *cappa* or outside it, when the bishop comes to the church for pontifical functions. The first reference to the pectoral cross occurs when it is to be put on with the vestments for Mass. Quite wide-spread usage, however, at least in this country, has the bishop wear the cross, either outside or, more correctly, under the *cappa,* when he is clad in that pontifical robe.

MASSES WHICH MAY BE SAID AS VOTIVES

Question: May Votive Masses be celebrated in honor of saints for whom no Masses are provided in the Missal, i.e. in honor of those whose names do not appear on the calendar in front of the Missal and Breviary?

Answer: Votive Masses are not restricted to those saints to whom Masses, whether common or proper, are assigned in the Missal under the dates appointed as their feast days. Votive Masses may be celebrated in honor of any canonized saint, whose name appears in the Martyrology or for whom a special festive Mass has been granted by the Holy See (Wapelhorst, 64, quoting S. R. C. decree 3009). The same applies to Votive Masses of angels. For beatified persons Votive Masses may not be said even in those places where a special concession permits the Mass of the *beatus* or *beata* on the feast day of the same (*ibid*). In case of a Votive Mass in honor of a saint to whom no Mass is assigned in the Missal, because his name is not found in the general calendar, the Mass to be said will be that from the common, which is provided for saints of the same class to which the saint in question belongs, hence from the common of martyrs or confessors or virgins or holy women.

It may be noted here that the only Masses in honor of the mysteries of the life of our Lord which may be said *more votivo* are those to which votives are assigned towards the end of the Missal and, in addition, those in honor of the Holy Name, the Precious Blood, the Sacred Heart, and Christ the King. Where, by special grant, festive Masses of the Holy Redeemer or of the Instruments of the Passion may be said, these also may be celebrated *more votivo.*

WILLIAM J. LALLOU

Analecta

The first number of the *Acta Apostolicae Sedis* for the year 1945 begins with the sermon delivered by our Holy Father on the Vigil of Christmas, 1944, in the presence of the Cardinals and the Prelates of the Roman Curia.[1] In expressing his wish for abundant blessings upon the faithful, His Holiness adverts to the dangers of the future that are to supersede the sorrows and the consolations of the year that has passed; the inordinate and unthinking craving for novelty; a pharisaical concept of justice parading in its cold aloofness; and deliberate equivocation in the use of traditional terminology. The sermon ends with the bestowing of the Apostolic Blessing.

Our Holy Father's radio message of the same day is characterized by his concern for the future as suggested in the sermon.[2] Emphasis is laid on the contrast between the true democracy based on human dignity defended by the Church and the manipulation of the inert, formless mass by a handful of ambitious agitators. The fundamental unity of the human race is considered as justifying the hope that wars of aggression, demonstrated as vicious by the oceans of blood and tears that have overwhelmed their victims, may be efficaciously outlawed by the co-operation of the peoples of the world in a commission armed with supreme authority to suppress at its birth every movement of aggression against the peace of the world.

An epistle of our Holy Father, dated Jan. 15, is directed to the Most Rev. Hildebrand Vannucci, Titular Bishop of Sebaste and Abbot Ordinary of St. Paul's Outside the Walls, and to the Rt. Rev. Edmund Bernardini, Abbot General of the Cistercians, on the occasion of the eighth centenary of the election of Blessed Pope Eugene III and of his episcopal consecration.[3] Our Holy Father speaks of the crosses of his predecessor as proof of the indefectibility of the Church; adverts to his own special regard for him; and bestows the Apostolic Blessing on the Order.

[1] *Acta Apostolicae Sedis,* XXXVII (1945), 5.

[2] *Ibid.,* p. 10.

[3] *Ibid.,* p. 24.

The Sacred Congregation of Rites, in a decree of Dec. 3, 1944, records the signing of the commission for the re-assumption of the Cause of the canonization of Blessed Stephen Bellesini, O.S.A., admitted to beatification on Dec. 27, 1904.[4]

Under date of Jan. 27, record is made of the appointment by the Sacred Consistorial Congregation of the Most Rev. Joseph Donahue, D.D., Titular Bishop of Emmaus and Auxiliary to the Most Rev. Francis Spellman, D.D., Archbishop of New York.[5]

The second number of the *Acta* for the current year commences with the Pastoral Instruction of Our Holy Father issued to the pastors and preachers of Rome at the beginning of Lent.[6] Its topic is the sacraments, with specific admonitions on Penance, Extreme Unction, Holy Eucharist, and Matrimony. The importance of dignity in the administration of the sacraments is stressed, as well as the worthy dispositions requisite in the recipient. Recognition of the aid given the Pontifical Commission of Assistance is recorded. Pastors are urged to co-operate with the missioners conducting the missions ordered by the Pope, not omitting even a house-to-house canvass. Finally, the Apostolic Blessing is conferred on pastors and people.

Under date of May 4, a decree of the Sacred Congregation of Rites publishes an Office and Mass for the Feast of the Immaculate Heart of the Blessed Virgin Mary to be celebrated on the Octave of the Feast of the Assumption (Aug. 22) as a Double of the Second Class.[7] The decree adverts to the dedication in 1942 of the human race to the Immaculate Heart of Mary.

Two decrees of the Sacred Congregation of Rites of Dec. 3, 1944, record the signing of commissions for the introduction of Causes of Beatification: one from Barcelona, that of Sister Peter of St. Joseph (Anna Perez Florido), Foundress of the Congregation for the aid of dependent mothers;[8] the other from Turin, that of Sister Teresa Valse Pantellini, of the Institute of the Daughters of Mary.[9]

Under date of Dec. 8, 1944, a decree of the Sacred Congregation of Seminaries and Studies confirms the powers of the Metropolitan

[4] *Ibid.*, p. 29.
[5] *Ibid.*, p. 28.
[6] *Ibid.*, p. 33.
[7] *Ibid.*, p. 44.
[8] *Ibid.*, p. 52.
[9] *Ibid.*, p. 55.

Seminary of Buenos Aires as a Pontifical Seminary.[10] The Theological Faculty was approved in 1915 by Pope Benedict XV.

The Necrology records the death of the Most Rev. Maurice McAuliffe, D.D., Bishop of Hartford, under date of Dec. 15, 1944.[11]

[10] *Ibid.*, p. 57.

[11] *Ibid.*, p. 64.

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FIFTY YEARS AGO

In the September, 1895, issue of *The American Ecclesiastical Review,* Fr. Ethelred Taunton, of the Archdiocese of Westminster, England, writes on "Studies of the Breviary." He develops three points—the Breviary is the official prayer of the Church, it is the prayer of Christ to the Father through the instrumentality of the priest, and it is a prayer that is intimately linked up with the Holy Sacrifice of the Mass. . . . Fr. L. W. Reilly, writing on the inner life of Fr. Thomas Burke, O.P., narrates incidents which show that the celebrated Dominican was a priest of deep spirituality as well as a renowned orator. . . . Fr. Joseph V. Tracy (now a venerable pastor in Brighton, Mass.) discusses "A Question about the Lord's Prayer," defending the use of the word "trespasses," in preference to "debts," which appears in the Douay version. . . . Fr. William Poland, S.J., contributes a list of books on philosophy which could be recommended for a priest's library. . . . In a letter to Cardinal Gibbons, Pope Leo XIII expresses the hope that the Catholic University (which had recently extended its courses of study) "may grow and flourish as a protection and an adornment of religion and of the State."

F. J. C.

God wants to make you a god not according to nature as the One whom He begot, but according to grace and adoption.

—St. Augustine, Sermons, 166, 4, 4.

Book Reviews

No Greater Love. The Story of Our Soldiers. By Francis J. Spellman, Archbishop of New York, Military Vicar to the Armed Forces. New York: Charles Scribner's Sons, 1945. Pp. 147. $2.00.

No Greater Love is a brief account of the Military Vicar's last visit to the American armies on the European front. Together with Archbishop Spellman's *Action This Day,* which tells of his previous journey to our fighting men abroad, the present volume forms an essential and unique part of the literary armor of the present-day American Catholic. In this greatest and most deplorable of wars, the spiritual leader of the American soldiers personally supervised the work of the chaplains. He visited the men, in the front lines, in the evacuation hospitals, and in the camps. The accounts he has given of his journeyings for the cause of Christ and His Church have silenced in advance any future opponents of Catholicism who might wish to decry an imaginary "ivory tower" attitude of the American hierarchy and clergy towards the soldiers in the hours of their greatest need.

By virtue of his position, Archbishop Spellman was able to converse with the leaders of the Allied war effort. Furthermore, in his Catholic wisdom, he took care to talk with the man in the street and the man in the foxhole. Thus, on the thorny question of Italian reconstruction, Archbishop Spellman talked with persons of all classes "from the 'man in the street' to the man in administration," but he found that no man expressed himself more clearly or succinctly than one of the Roman cab drivers (p. 17). From men who have suffered the worst ravages of war, in Italy, in France, in England and in the Low Countries, the American prelate heard the people's problems of the peace.

The Europe depicted in *No Greater Love* is a place of horror and desolation. Here is what Archbishop Spellman found in Italy.

> Rimose mountain caves are homes for the homeless and hiding places for the hunted. Roads have been torn up and mined. Drainage systems of swamp land have been destroyed and malaria has returned. Every energy necessary to life is lacking in Italy. Not a single railroad remains in order, not a train or any other means of travel or transport is functioning except for military uses. Flocks have been stolen and killed, men have been deported like herds of cattle, and families torn apart forever. Entire cities and towns have been reduced to rubble and ashes; churches and famous monuments are in ruins, whole regions have been sown with mines, and factories have been destroyed or sacked of every machine. There is a scarcity of the most

indispensable objects, a lack of medicines and above all an extreme lack of food. This is the Italy of today! (pp. 10 f.).

The Archbishop of New York is outspokenly realistic in his statement that "those who think they are burying Poland are but planting the seeds of another war" (p. 66). He sees the need for real relief, in the sense of the corporal works of mercy, for a stricken Europe.

They are no wild dreamers, who say that a bottle of milk will do more good than a book of speeches. They are not underselling America who say that we must share in providing these desolate peoples with the munitions of peace—food, clothing and medical supplies—for peace will not thrive among nations in a world where half are well-fed and the rest are half-starved (p. 93).

No Greater Love breathes a hatred of unjust war, with the sufferings and destruction it brings in its wake. Its author rightly insists that such wars will be fought again unless the peoples of the world recognize the rights of God. "Unless these scourgings and sufferings awaken us to the realization that God is our Be-all and our End-all," he tells us, "the boys who gave their very young lives on a Normandy beachhead will have died in vain, this war will be won in vain, and the laws of the jungle will continue to prevail!" (p. 81).

The Archbishop had the consolation of seeing how this turning to God, essential for the maintenance of a just and lasting peace is to be accomplished. He saw this phenomenon when first he said Mass on German soil, in the Church of St. Cornelius in Kornelimunster. Then he was privileged to watch "enemies mingling together before the throne of the Prince of Peace (p. 113). It is the great Catholic lesson of the book, since it is only before the altar of the Eucharistic Christ that enemies can and will mingle together and thus cease to be enemies.

The soldiers of the allied armies have been granted a daily audience with the Holy Father in the Vatican. It was at Archbishop Spellman's suggestion that the diplomatic practice of placing the visitors according to military rank was dropped so that now in the presence of Christ's Vicar "generals and G. I. Joes of all nationalities are grouped together, shoulder to shoulder" (p. 19).

Of the Holy Father himself, the Archbishop writes that "The Pope had aged, thinned and saddened since last I had seen him. The past fifteen months had taken heavy toll" (p. 12). *No Greater Love* tells eloquently of his labors and prayers for the just and lasting peace that men desire, and which they will find only in the truth he is commissioned to teach to the world.

JOSEPH CLIFFORD FENTON

MITRI. The Story of Prince Demetrius Augustine Gallitzin, 1770-1840. By Daniel Sargent. New York and Toronto: Longmans, Green & Co., 1945. Pp. 327; 4 plates. $3.50.

Mr. Sargent does not pretend to give us in this book the needed definitive biography of Gallitzin. He writes no introduction or foreword, he makes no pretensions. He offers a new story, by far the best we now have, of the prince who gave all his gold, all his gifts and energies—and he tried desperately to give more—to our Catholic backwoodsmen in the Alleghenies. At the same time the distinguished author has made the professional scholar his debtor: he acquaints the student of Gallitzin and of the church of Carroll and Francis Patrick Kenrick with new documentary evidence and with the fruits of very extensive research of pages long forgotten, to reconstruct vividly the historical scenes and moments in which the actions of this story transpire.

As an omen of the narrative to follow, the book begins with the following paragraph:

> Once upon a time there were two parents who, quite as much as all other parents—and even more—wished their son to be distinguished. They were a Russian prince, Dimitri Alexeievitch Gallitzin, and his German wife, Amalia von Schmettau. They had a son named Dimitri Dimitrievitch, whom they called Mitri. The father wished the son to be distinguished because he was a Gallitzin. The mother wished him to be distinguished because commonplace people bored her.

This is repeated, in italics, as a sort of *envoi* at the end of the book. Thus, arriving at the final page, I am reminded and asked: Was not the initial synopsis of the story a correct and just one?

Frankly, I am disturbed by the formulation of the appraisal given of the mother. However numerous the evidences to show that the appraisal is correct in that she was bored by the commonplace, it was the commonplace people who wrote on her tombstone, truly and more justly, that she had "ever lived as the mother of the poor and the distressed." If the wishes of Mitri's parents were realized, if he did become distinguished, and if he became distinguished precisely because with princely generosity he gave himself entirely to the most commonplace people there were, this was also because of his mother's example that he took with him and that was continued when later she worked and sacrificed for the poor and commonplace on his side of the Atlantic. These annotations, it would seem, should be made in the beginning; for, although in the factual account of Sargent's book the Princess's great regard and efforts for the commonplace and poor are properly set forth, it should be stressed that this was eminently characteristic of her rather than any natural boredom; and this should be stressed all the

more as the very real contribution she made to our struggling Church was made under unusual difficulties—physical and psychical—that generally, also in the present book, are too little appreciated.

Sargent's first delineation of Amalia von Schmettau, that "commonplace people bored her," fits in with his account of her son's priestly vocation. It is the traditional account: quite suddenly, very shortly after his arrival in Baltimore, wholly unknown to his mother and quite without premonitions even by himself, he decided to enter the Sulpician Seminary and to devote himself to the life of a missionary in the wilds of America. When Münster learned of this, all Münster was stupefied, horrified. His mother, too, was shocked. She sent him an ultimatum. For, how could he claim such a vocation, when she had always found him so empty, so weak-willed, so *commonplace?* Then, when Mitri had written and stated precisely and decidedly that nothing could stop him from becoming a priest, and she realized that she had been mistaken in her earlier diagnoses of his mettle, she became almost delirious with joy over his choice.

The author's excellent exposition of this traditional view leaves me less skeptical of it than I was a year ago (cf. "Father Gallitzin's Vocation," *Catholic University Bulletin,* XI, 6 [May, 1944], pp. 6 f.). However, the plain denial of this view in the Stolberg letters of 1792, that speak to Mitri's mother—two months before her son even reached Baltimore—of his missionary vocation as a fact well-known both to her and to the Stolbergs, remains unanswered. Sargent uses the *Briefwechsel und Tagebücher* published by C. Schlüter and in which these Stolberg letters are found: why, then, does he ignore entirely the vocational riddle posed by them?

Not infrequently the author's calm deliberation and his gentle irony contribute considerably to a better view and understanding of the many personages that moved before Gallitzin on the European and the American stage. Thus, on the former, Diderot and Hamsterhuis appear particularly well drawn. The noble priest and pedagogue Overberg might have received a little more attention. On the American scene, the men and women that caused Gallitzin trouble and heartaches receive more consideration than they do, for example, in the earlier biography by the impetuous Fr. Lemcke. In this manner we often receive a truer picture of Gallitzin's transactions, and he loses nothing by such reappraisement. To revert again to the author's irony, his chapters (XVII-XIX) on Mitri's aspirations to become a bishop are, I think, very well done; and, incidentally, the last of these chapters sets out with this cryptic warning (ne irascantur mihi bibliopolae!): "If anyone wants to know how not to become a bishop, he can read this chapter."

Sometimes one looks in vain for a proper documentation of signifi-

cant assertions made. The statement (p. 170) that Gallitzin left the Sulpicians because of his fears that his financial insolvency "might bring a stain on the good name of the Society," is a case in point. To the statement (p. 203) that Gallitzin's *Defence of Catholic Principles* was reprinted in Ireland and in France in French translation may be added that it was also reprinted in London and also in a German translation in 1849 by no other than Fr. Lemcke, then pastor of St. Peter's at Reading, Pa. The town founded by the same Lemcke is Carrolltown, not Carrollton (p. 281); and it was from here, not from Ebensburg (p. 306), that Lemcke made his memorable sick call to Gallitzin who lay dying at Loretto. There are a few misprints, notably in German titles. For the rest, the book is clean. It would be.

If we are yet to have a definitive biography of the Apostle of the Alleghenies, its writer will be fortunate in having this story go before; and we are fortunate and grateful for the warmth and humor Sargent has left with us, to take us over the colder pages of ultimate facts.

J. C. PLUMPE

A DOCUMENTED HISTORY OF THE FRANCISCAN ORDER (1182-1517). By Very Rev. Raphael M. Huber, O.F.M., S.T.D. Milwaukee and Washington, D. C., 1944. Pp. xxxiv + 1028. $7.50.

Despite the existence of a voluminous literature on the Franciscan Order, the need of an up-to-date general history has long been felt. This need has been filled in regard to the early period by the present work.

St. Francis by his rule obliged his disciples to imitate the life of the Saviour by the practice of strictest poverty; dependence on alms, manual labor, no use of money and no possession of real estate. Such a rule could be observed by a small corporation. But when the Franciscan Order had increased to thousands of members, the impossibility of observing poverty to the letter became apparent. Four years after the death of St. Francis (1230) Saint Anthony of Padua and the Superiors of the Order petitioned Gregory IX to grant the first mitigation of the rule. Many more were granted in the course of time, and the use of money, possession of property and building of large monasteries were legalized.

But within the Order arose factions which opposed papal mitigations of the rule, thereby causing scandals and dissensions. Prior to 1517, no less than thirteen organized parties were formed, some of short duration, which tried by fair, and sometimes foul, means to introduce the literal observation of the rule in the matter of poverty.

Thus the history of the Franciscan Order is like the history of the

Church, a story of edifying and disedifying events. The disorders in the Church, when three popes opposed each other, brought about a division in the Franciscan Order, with three generals, each under obedience to one of the contending popes, opposing each other.

When the schism in the Church was followed by unity of the central government, the Franciscan Order continued to be disturbed by the strong Franciscan family called Observants, whose plan it was to return to the ideals of St. Francis regarding absolute poverty. The author gives a carefully documented account of the difficulties between the Observants and the Conventuals.

The complicated nature of things Franciscan presents many pitfalls to the historian. Fr. Huber, a veteran historian, guided by an unerring historical instinct in using and interpreting the unimpeachable incidental documents, has fortunately escaped every danger of making a false step.

The author restricts his work to the evolution of the Franciscan Order from 1209 to 1517. He did not intend to write the history of the Franciscans but of their Order as a corporation. Affairs which did not affect the Franciscan Order exclusively were eliminated. Thus Fr. Huber barely mentions the long struggle between all the mendicant Orders and the secular clergy in regard to the mendicants' "Four Liberties": teaching at the universities, preaching to parishioners, confessing seculars, and burying seculars.

Fr. Huber stresses the *documented* character of his history. This is no empty boast. He has worked up a stupendous mass of incidental literature, and has even furnished original contributions to the vast number of historical studies of things Franciscan (the origin of conventualism and the color and style of the Franciscan habit, for example).

The pages of bibliography in themselves vouch for the truth of the author's remark that he spent thirty years in the preparation of this work. Naturally, this bibliography is only selective and not exhaustive, since a complete Franciscan bibliography would have filled many volumes of the size of the present book.

Scholars will be grateful to Fr. Huber that he did not succumb to the American prejudice against footnotes. Particular subjects which needed greater space were conveniently placed in the section headed "Special Studies" (pp. 517-770). The history of Franciscan activities is presented in general aspects: missions (pp. 771-84), scholarship (pp. 785-894), pastoral activities (pp. 895-918), and social work (pp. 919-27). Lists of chapters, superiors, saints and Blessed follow (pp. 928-40). Four indexes (pp. 941-1028) enhance in great measure the usefulness of this masterful history of the Franciscan Order.

Fr. Huber is qualified as no other scholar to write an up-to-date history of the Franciscan Order. He was trained in the art of writing history by the famous Dr. Ludwig Pastor, the historian of the popes. His history of the Franciscan Order is a work of ripe scholarship which has not its like in any language. His Excellency Joseph Schlarman, Bishop of Peoria, a classmate of Fr. Huber in Dr. Pastor's class, justly remarks in the scholarly Preface that this history "is typically in the Pastor style." By it Fr. Huber has proved himself one of the great living historians of Franciscana. He handles the "Pastor method" with consummate skill; he is, indeed, the American Pastor of Franciscana. His work will gain many friends for St. Francis and his disciples.

JOHN M. LENHART, O.F.M. Cap.

FATHER THEOBALD MATHEW. By the Reverend Patrick Rogers. New York and Toronto: Longmans, Green & Co., 1945. Pp. xxiii + 166. $2.50.

This is the life of a great priest and a tireless crusader. The subtitle of the book, "Apostle of Temperance," indicates the scope and aim of the author. To be more precise, Father Mathew was rather an apostle of total abstinence. None can deny that as a priest and crusader his was a most interesting life, and an eventful career, one that really merits a serious historical recording. The author has succeeded admirably in doing this.

The life span of Father Mathew extended from Oct. 10, 1790 to Dec. 8, 1856. Fr. Rogers furnishes sufficient detail to give us the background of the life of Father Mathew up to the time of his apostolate. This includes his family background, childhood, preparation for the priesthood, entrance into the Order of Friars Minor Capuchin, ordination, and parochial work at Kilkenny and Cork, during which period he became Provincial of his Order in Ireland.

It was only after twenty-five years in the priesthood that Father Mathew began his "Apostolate of Temperance" in 1838. Throughout Ireland, England, Scotland, and the United States he travelled, preaching his crusade and administering the pledge. His zeal is to be measured not only by the number of places he visited but also by the fact that he administered the pledge to no less than seven million persons. All through its history the crusade was the work of Father Mathew, and its advance was commensurate with his activity (p. 43). Here Fr. Rogers' account could have developed into a very dry enumeration of repetitious travellings and administrations of pledges. However, he handles this capably by inserting such topical chapters as "Contemporary Opinion," "Financial Worries," and "The Year of the Great Starvation."

Fr. Rogers' book is objective, thorough and interesting. In his

thoroughness he has searched out all available material, including archival sources, together with unpublished and published works. This is a distinct service. In his objectivity he does not hesitate to point out faults in Father Mathew's work, such as lack of organization and centralization, extravagant generosity leading to financial difficulties, his inability to organize the finances of the society, and the fact that Father Mathew founded the society on an undenominational basis, preventing it, in Catholic Ireland, from being adopted formally by the Church and recognized by the Irish hierarchy as a body. The author says that his work is not a definitive biography in so far as certain aspects of Father Mathew's life are not treated thoroughly—his spiritual life, for example. Yet Fr. Rogers, keeping his own purpose in mind, could have gone into greater detail regarding the Father Mathew pledge, treating its binding force, and the reaction to it. Also he could have brought out more the opposition which Father Mathew met, both clerical and lay, and to what extent he contributed to it.

Father Mathew did a magnificent work in times and circumstances that called for just such an apostolate. Yet it is discouraging to see the apostle returning from America, broken in health, crushed and almost broken in spirit, hoping to revive a movement already in a state of decline (p. 141), and which within a decade after his death seemed moribund (p. 151). One wonders whether the taking of the pledge was the result of cold, reasoned determination or the emotional reaction to the dynamic preaching of an enthusiastic crusader. Yet he did not work in vain. As Fr. Rogers brings out, he taught the people to combat and overcome the moral slavery of drunkenness. The same shameful orgies of the first half of the century had no counterpart in the latter half (p. 151). For this the Apostle of Temperance deserves a high place among the social reformers of the nineteenth century. Yet, on closing the book, the reviewer found himself thinking not so much of the international, travelled Apostle of Temperance as of the great Irish priest of Cork, constantly preaching, tirelessly spending long hours in the confessional, erecting schools for boys and girls, instituting societies to care for the poor, and unselfishly sacrificing himself to care for the victims stricken with cholera. For these works also he deserves to be enshrined in history.

The book has a very serviceable index, a Foreword by the Very Reverend Father James, Provincial of the Friars Minor Capuchin, and an introduction by the Most Reverend David Mathew, Bishop Auxiliary of Westminster and a representative of the Mathew family, who gives a very interesting account of the family background of the Mathews.

ALFRED C. RUSH, C.SS.R.

A DYNAMIC WORLD ORDER. By Rt. Rev. Msgr. Donald A. MacLean, A.M., S.T.L., Ph.D. Milwaukee: Bruce Publishing Co., 1945. Pp. xii + 235. $2.50.

This book will enhance its author's reputation (already very considerable) as an authority in international ethics. Its general inspiration may be fairly said to derive from the conviction that "the energies which are to renew the face of the earth must come from within, from the spirit" (Pius XII, *Summi Pontificatus*). They are the energies inherent in ideas, in a clear vision of that "absolute order of beings and purposes" which antecedes the order of action and social realization, and whose exigencies in the world of practical affairs have been insisted upon—one may say, remorselessly—by the Holy See. One feels these spiritual energies pulsating in Msgr. MacLean's pages. His most energizing idea is that which has formed the theme, as it were, of Pius XII's pontificate—the unity of mankind as a society of spiritual persons, wherein the birthright of each man is personal freedom in a universal, organic, social unity.

The book has its own pattern. It does not follow the internal structure of papal thought, signalized by Gonella, by considering in turn the reform of international moral practice and the institutional reconstruction of international order. But these two distinct, if interrelated aspects of the contemporary problem are everywhere present to the author's mind. He makes it clear that the new world order must be an *order*—a thing of discernible structure, a vertebrate, organized social reality, whose material elements are men and nations and institutionalized habits of international life. He makes it clear, too, that this world order must be *dynamic*—a living system of human relationships, vitalized by the inner principle of moral law, and sustained in its essential form, amid all the changes consequent on dissolving historical circumstances, by a divinely appointed purpose and finality—the service of the eternal destiny of man by the creation of what Pius XI called "a situation worthy of a creature made in the image and likeness of God and destined to eternal glory" (*Letter to the Philippine Hierarchy*). Msgr. MacLean deals strongly and surely with various aspects of this total terrestrial "situation," as it must exist conformably to Christian principles.

The principles themselves are given forceful statement, notably in the first eight chapters. I liked the emphasis laid on the centrality of the family in the social order; for it is an emphasis uniquely characteristic of Catholic thought. We do not think on international problems solely in terms of "individuals" and nations"; we have to insist on international order as providing in its own way, a setting for the family—a total "situation" in which the natural constitution of the family is re-

spected and its development according to its own internal laws is assured. For most people, the prime experience of international anarchy and of its consequence, war, has been the experience of the disruption of family life, which is a social damage that perhaps goes deeper even than the war's sheer slaughter and material wastage.

The next twelve chapters, though interwoven with statements of principle, are largely devoted to drawing out the implications of Christian principles in the solutions of today's major problems—the economic life of the world community, nationalism, freedom of the seas and communications, international airways, trade, and emigration, state sovereignty and minorities, disarmament, etc. The author's treatment of these difficult subjects is vigorous, but generally well balanced, and sensitive to their complexities. These pages will amply repay close study. Once, perhaps, the author pushes a principle to an extreme, when he seems to contend that "ownership, operation and control of the chief international trunk lines [airways] should be vested in an International Air Transport Commission under the jurisdiction of the League of Nations" (p. 105). If the arguments for this view were valid, would they not also indicate international ownership and operation of certain shipping lines? In contrast, the position taken on the World Court seems to fall short. The principle is stated: "As the world commonwealth constitutes a natural organic, juridical, natural, political society, recognition of its inherent authority to enact positive laws for the promotion of the common good must be conceded by all states" (p. 167). Yet there is no parallel insistence on what would seem to be the correlative principle—that *mandatory* jurisdiction should be given to the World Court (cf. p. 188).

The future international order is beginning to take shape before us, as San Francisco completes the work of Dumbarton Oaks. Msgr. MacLean's book offers excellent standards for Christian judgment on the concrete proposals that will shortly stand at the bar of world opinion. It will, therefore, be highly useful to all men of good will in their avowed program of "supporting and improving, and then supporting and further improving" the measures taken by the nations in their gradual evolution towards a fully juridical international community.

JOHN COURTNEY MURRAY, S.J.

True faith consists in this, that we do not contradict by our actions what we profess in words.

—St. Gregory the Great, *Homilies on the Gospels*, II, 29, 3.

ESSAYS IN MODERN SCHOLASTICISM. Edited by Anton C. Pegis, Westminster, Md.: The Newman Bookshop, 1944. Pp. 295. $2.75.

The book contains thirteen essays recently printed in the October, December (1943), and April (1944) issues of *The New Scholasticism.* It comprises, in addition to the thirteen essays, an introductory chapter, by the editor, entitled *In Memoriam,* a concluding chapter, *Recollections of Father McCormick,* and a bibliography of the writings of John F. McCormick, S.J. The volume was intended as a token of affection for Fr. John F. McCormick, S.J., by the American Catholic Philosophical Association. It was to be a birthday present, the intervening death of Fr. McCormick makes it an *In Memoriam.* The various subjects of the essays are well chosen and cleverly developed. Logic, Metaphysics, Psychology, Ethics, and allied subjects are all represented. Of particular interest for the readers of this review are the two essays on St. Augustine. St. Augustine, no less than St. Thomas, is a common denominator for Christian theology and philosophy. The essays are: *St. Augustine on Peace,* by Kato Kiszely Payzs (p. 67-89), and *In Defense of St. Augustine* (p. 90-115), by Anton C. Pegis. The essay on peace is both interesting and timely. It is a study of the nature of peace according to the doctrine of St. Augustine as found in his monumental work *De Civitate Dei.* This work was chosen by the author because, as he wisely remarks, in it one obtains a superb view of human society as a whole, with all its troubles of social unrest, joys and wars, tranquillity and peace. His concluding remark deserves consideration in our time: "St. Augustine would not subscribe to any 'scientific' planning of a social condition which would make war impossible, because he knows that in such a condition there would have to be complete freedom from evil of every kind. . . . The only way to peace, therefore, is through virtue" (p. 88).

The other essay is a study of the influence of Platonism, especially the Neo-Platonism of Plotinus, on St. Augustine. The author seems to minimize the value of Plotinus' mysticism and its influence on the spiritual formation of St. Augustine. We doubt whether St. Augustine himself would agree with the author of this essay. St. Augustine's gratitude and admiration for Plotinus are well known: *magnus ille Platonicus* is such an expression. From a pagan philosopher St. Augustine would not expect more than he could offer; divine grace and revelation would finish the work. Plotinus took Augustine to the gate of the Christian Church by freeing his mind from materialism.

PASCAL P. PARENTE

Heed not what you have, but what you are.

—St. Gregory the Great, *Homilies on the Gospels,* I, 13, 6.